THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JULY 9, 1831. VOL. I.—No. 16.

THE VISION OF THE HEART.

Is this the heart, breathed from JEHOVAH's breath ?
Or did all-gracious GOD breathe sin and death ?
Is this the heart where reason sovereign reigned,
And all propensions of the will restrained ?
Formed every sense—each passion to control,
And keep sweet peace in the harmonious soul;
Whose realm with this vast globe should coextend,
And make all creatures to its empire bend ?
I see my hated self impure and vain ;
I, judge and witness, my false heart arraign :
My odious sins my trembling soul confound.
O that I might in my own tears be drowned :
But wo is me, my flinty eyes are dry ;
My tears away, when most I want them, fly.
My sighs, my tears ! Oh, whither are ye flown ?
Why to my heart are ye such strangers grown ?
Return, return, and these two cisterns fill,
That in ne'er ceasing streams they may distil.
Ah ! not my eyes, it is this heart of stone,
Which I should rather in this drought bemoan.
Some Moses strike it with his powerful rod,
Till seas gush out for my offended GOD.
LORD ! to thy dreadful wrath, to endless woes,
I every moment my own soul expose :
I am a leper, odious and impure ;
How can thy purest eyes this odious sight endure !
Thou art my Father, I the impious son,
Who from thy tenderest arms away have run :
Thou art my Saviour, and would'st die for me ;
I am the Jew who nailed thee to the tree :
Thou art the boundless source of light and joy ;
And I to grieve thee, all my powers employ.

Bishop Ken.

FRIENDSHIP WITH DEATH.

WHEN I on death approaching think,
My soul begins to shrink ;
My powers would fain that thought postpone,
Till towards my dying groan :
Belshazzar's tremblings on me seize,
And I together smite my knees.

Soul ! thou infallibly art sure
That I must death endure ;
Thou canst not the set time descry,
But know'st that it is nigh :
Since, then, I shortly death must see,
Why should we now such strangers be ?

The wicked at death's look may quake ;
Saints friendship with him make.
May I, when he draws near my bed,
Toward JESUS raise my head ;
And joyfully embrace my friend,
By whose kind dart I heaven ascend.

Bishop Ken.

SACRED LITERATURE.

[For the Churchman.]

ST. JOHN THE EVANGELIST.—NO. II.

FROM the remarks which were offered upon the life and character of St. John, we proceed to the consideration of his Gospel, which is the most prominent of his writings.

It is the general opinion of commentators, that St. John wrote his Gospel at Ephesus; yet there is much controversy concerning the time of its composition and publication. Some have maintained, that it preceded either of the other three—others, that it did not appear until long after the destruction of Jerusalem,—but the more numerous and more judicious part, are inclined to place it at no great distance from that event; whether before or after, seems a matter very difficult to determine. The arguments adduced by the ablest critics upon this point, serve only to show the weakness of the greatest reasoners, when left to their ingenuity and deserted by fact. The argument of Michaelis inferred from the circumstance that John alone points out Peter as the person who cut off the ear of the High Priest's servant, is surely far-fetched,—while that upon the other side, drawn from the peculiar manner in which mention is made of the pool at Jerusalem, though less objectionable, has still no very decisive bearing upon the question,—and the conclusion of the learned Lardner, that our apostle, upon the perusal of the three other Gospels, would proceed without a moment's delay to the composition of his own, is altogether an assumption. The evidence arising from the apparent acquaintance of our Evangelist with the writings of the Evangelists who preceded him, and the peculiarities of his Greek style, while it contributes to fix the date of the work before us somewhere near the destruction of Jerusalem, does not sanction the conclusion that it followed that event. That St. John had seen the other Gospels before he commenced his own, seems quite evident from the general manner of his narration. He does not pursue the plain path of an annalist—he appears to introduce the incidents of a story already known to his readers, with a view to the illustration of some particular points of doctrine; sometimes adding important facts, and sometimes enlarging and explaining such as had already been related. Indeed there are several passages in his account of our Saviour's life, which there are good grounds for considering allusions to histories of the same facts already before the world. As to our author's Greek, although it has been maintained by some able critics, that it is a convincing proof of the late composition of his Gospel; inasmuch, say they, as he must have acquired its purity by his long residence at Ephesus—we must acknowledge, for our part, that we can see no great force in the argument. It must be evident to every one who has read the work in the original, that it contains very many Hebraisms, and the superior ease, fluency, and purity of language, upon which Michaelis dwells so strongly, results, we think, from that peculiar simplicity of thought and expression, which is characteristic of St. John, and which would have given him the same literary air, had he written in any other language. Without presuming, therefore, to fix any greater degree of certainty to the time of publication, suffice it to have offered such remarks as suggested themselves upon the reasoning of those who have discussed this point, and let us proceed to notice that peculiar simplicity of thought and expression to which we have just alluded. All who have studied men as they present themselves in the common conversation of life, must have remarked the surprising difference there is among them in their manner of conceiving and discussing a subject, even when their opinions concerning the truth and nature of what is before them do not vary. Take even so simple a thing as the telling of a story—one man will give it you in huddled and confused order, with words jumbled on words in tedious profusion—another will deliver it with all the dry bareness of Euclid himself—another will so bedeck the thing in a thousand fanciful ornaments, that one can scare recognize an old acquaintance in the new dress—while a fourth will combine together in so natural and striking an order, the simple features and expression, that you shall have the object plain before you. St. John was a man like the one last mentioned—he takes up the incidents of our Saviour's life with a kind of artless ease, which to every person of the least taste in composition, must ever distinguish him as a writer from every other in the sacred volume. His whole soul seems to be filled with his subject; yet he does not pour it out in that rushing torrent of eloquence which sweeps along the pages of St. Paul. He had arranged it in his mind without effort, as the general turn of his reflections presented it; long acquaintance, and frequent repetition, had rendered it perfectly familiar—and he appears to have committed it to paper just as he would have told it to some Christian friend in conversation. None but the simplest words are used—there are no long, involved sentences—no intricate train of argument–not the slightest attempt at ornament; still we cannot say that the style of our author's Gospel is in no degree above that of his common conversation, for the prominent object which he had in view throughout, and upon which some remarks will presently be offered, together with some differences observable between the language of the Epistles and that of the Gospel, induce us to think that he had a more particular regard to his style in the latter—we used the expression to convey our idea of his easy, unassuming manner. We can only add to these remarks upon St. John's style, that what the French term *naivete*, seems to be its characteristic. We think it will strike every one, that no other sacred writer has so constant and so abundant a flow of this beautiful quality of style—for particular instances we need only refer to the account of our Saviour's conversation with Nicodemus, of his raising Lazarus from the dead, and of his discourses with his disciples just before his death.

We proceed to the particular object which the evangelist had in view, in writing his history of our Redeemer's life. Upon this subject there have been various opinions—some have maintained that his intention was to supply the omissions of the other evangelists—some, that he designed his work particularly for the unbelieving Jews. But neither of these opinions is well supported by the result of a careful comparison of St. John with the three other Christian historians. The opinion which is advocated by Michaelis rests upon the best ground; who thinks that the main object of this Gospel was to expose the tenets of the Gnostics and the Sabians, while at the same time the author takes occasion, as opportunity presents, to render more complete the narrative of his predecessors, and to attack the obstinate unbelief of the Jews. The history of the Church in all ages demonstrates the proneness of men to mingle the speculations of human reason, and the dreams of human fancy, with the pure revelations of GOD, and we have a most striking illustration of this during the very lives of the apostles, in the system advanced and defended by the Gnostics. The sectarians of the primitive Christian world undertook to combine the doctrines of our religion with the fanciful philosophy of the East—and as might have been expected, strange indeed was the compound. In accordance with the spirit of Asiatic philosophy, they considered both the plain axioms of right reason, and the established truths of revelation, as of no other value than as they served to fill up some obscure spot in that chaotic mass of fact and fiction, which it was the glory and the life-labor of the boasted scholars of that age to heap together—and thus it resulted, that among that succession of spiritual existences, who, with a most absurd inconsistency, were represented as severally possessed of divine powers, yet rising one above another, as it were in different grades of deity, He who had been styled by the prophet "the mighty GOD, the everlasting Father," received an inferior station. That this erroneous system, so degrading to the high and mysterious principles of Christianity, should incur the severest censure and attract the public notice of a man so elevated in the Church as St. John was, might naturally be expected. The use of certain words in the commencement of his Gospel, which had obtained a technical religious use among these sectarians, together with the arrangement and general bearing of the whole work, go to show that it was designed to oppose the false notions which had been broached not long before its publication. The first fourteen verses, where the words λογος, ζωη, φως, and others of like kind occur so frequently, are unquestionably doctrinal, although we cannot believe with some able critics, that every verse and every clause has reference to some distinct heretical principle, and in order to be explained requires a deep study of the obscure and almost unintelligible writings of the early heretics; the remainder of the book appears to consist of such a selection of the incidents of our Saviour's life, and such a portion of his public and private discourses, as had relation to the points of doctrine advanced at the outset. Yet the most strenuous supporters of this theory do not pretend that this object is kept in view in every instance throughout—indeed this would hardly be expected by any one at all familiar with the manner of writing common to almost all the sacred penmen. It is thought by some, that the apostle directs his attack not only against the Gnostics, but also against the Sabians—a sect formed by some of the original followers of John the Baptist, who carried their prejudice in his favor so far as to declare him superior to JESUS himself: the positive assertion of the apostle in his introduction in regard to the Baptist, is appealed to with considerable confidence in defence of this opinion.

We come now to touch briefly upon the more prominent moral sentiments of this Gospel.—When an author is possessed with any peculiar attachment or strong feeling upon any particular subject, he is almost always sure to introduce it, either more or less conspicuously, in all his productions. Thus it may be observed that Milton, who was one of the most violent partisans of his age and country, has contrived to weave his political principles and feelings into the various poetical efforts with which he has delighted the world. Or to take a case more nearly connected with our subject, St. Paul, whose thoughts were often directed to the "μυστηριυ χρονοις αιωνιοις σεσιγημενυ," and whose whole soul was filled with gratitude for the grace which GOD had displayed toward himself, takes frequent occasion to open the flood-gates of his eloquence upon these topics. Knowing then the character of St. John, what could more reasonably be looked for in his Gospel, that a frequent reference to that mildness and benevolence of our Saviour's character, in which the disciple has so great a resemblance to his master? Accordingly we find those distinguishing qualities of the founder of Christianity, which alone place him at an immense distance from all other moralists and lawgivers, nowhere so beautifully set forth as in the pages of "him whom JESUS loved." In the various incidents of the history, the more than mortal hero is more than mortal in humility and charity. In the sketches of his private discourse with his disciples, and in that inimitable scene, where he is described as washing their feet and wiping them with a towel, we have an illustration of the finest principle of Christian morality, which none but CHRIST could have given, and none but John could have described. We cannot but remark, how admirably the peculiarities of the apostle's style are adapted to this kind of narration and description. The effect produced upon the mind of the reader by the fine union of his style and his sentiment, is like that of one of those beatiful passages in Homer, where the sound is expressive of the sense, or like that of some noble anthem, in which the music is a clear and full echo of the thought and feeling contained in the words; nay more, this union carries not merely beauty with it, but brings to the bosom an evidence of the holy evangelist's truth, upon which every man of taste will set the highest value.

SOLUS.

MISCELLANY.

ON CONFERENCES AND THE MODERN SYSTEM OF REVIVALS.

LEST you should think me prejudiced and singular in my opinions, permit me now to present you with the sentiments of the pious and excellent Dr. Thomas Scott on the subject. Speaking of these things during his residence at Olney, Dr. Scott says: "Two or three effects are undeniable—(i. e. from the common dissenting mode of conducting religious conferences.)

"1st. They prove hot-beds on which superficial and discreditable preachers are hastily raised up.

"2d. Men are called upon to pray in public, whose conduct afterwards brings a deep disgrace upon the Gospel.

"3d. They produce a captious, criticising, and self-wise spirit.

"4th. They render people so contemptuously indifferent to the worship of GOD at the Church, and indeed many of them, to any public worship in which they did not take a part, that I never before or since, (his residence at Olney,) witnessed any thing like it. If the clergyman attend none should officiate, except himself, or some clerical friend or assistant, for it must destroy all ministerial authority and influence for him to be present, while one of his flock, a layman, is the mouth of GOD to the company; or of the company in addressing GOD? When once a man is considered as one of the praying or expounding persons, it will not be easy to lay him aside, even if he become a disgrace and a distress to most of the company.

"As to women praying in public, in the presence of men; it is so antiscriptural, so inconsistent with all subordination in domestic life, and with all that modesty and delicacy, which are the chief ornaments of the sex, that I should feel at liberty, openly, to protest against it!"—But "good is done" some say! Dr. Scott answers, "GOD may do good notwithstanding; but are we to 'do evil that good may come?' Does GOD need our misconduct to accomplish his purposes? Shall we break his laws to promote his Gospel?—good is done! but is not mischief also done? The mischief is the direct consequence;—the good, by occasion at most!"

These and similar sentiments have recently been advocated by the celebrated Dr. Beecher of Boston; and also Mr. Nettleton; and I may also say, are beginning to be by the majority of the wisest, most talented, and pious divines of all denominations. Let us now hear the opinion of the distinguished Dr. Mason, a Presbyterian minister of New-York, and late President of Dickenson College. Concerning popular religious excitements Dr. Mason thus writes;—"Some, in fine, think that religious experience is the sole test of admission into the Church. Provided a man can satisfy them of his conversion, and they are not always hard to be satisfied; if he can relate a plausible story of his feelings, can talk of his distress and of his comforts, and has learned to deal in joys and ectasies—it is enough! How he came by his experience, he, probably, cannot tell; and his spiritual guides often omit to ask; and yet this is a point upon which often turns the discrimination between the true and false, in religion; between rational experience and fanaticism; between the good influences of the spirit of GOD, and their counterfeits! It is lamentable that so large a proportion of conversions which are the fruit of tumultuous meetings and the theme of newspaper praise, prove to be of this class! Dark views, gross ignorance, and even flat contradictions, in the simplest truths of Christianity, are no obstacle! Thousands go from sin to GOD—from nature to grace—from condemnation to pardon—from despondency to rapture: and when interrogated about the process by which this marvellous transition was accomplished—have little or nothing to say, but that "they have felt so!"—And what is still more astonishing they have been "translated from darkness to light," without being illuminated! For the uttering of incoherent exclamations and the chattering over a set of phrases, though accompanied with vehement passion, with shrieks, and fallings, and faintings, and fits, and trances, must not pass for divine illumination nor divine influence of any sort! When we consider the mechanism of the human affections, and how rapidly emotion is propagated by sympathy, through promiscuous crowds, we can explain all the phenomena which in this matter, is now attracting the public wonder, without recurrrence to supernatural agency!" Sounder remarks could not be made. The more animal religon is exposed, the more profitable and lasting will be revivals of true practical piety.—*(Auburn) Gospel Messenger.*

EXTRACT FROM THE PASTORAL LETTER OF THE GENERAL SYNOD OF THE DUTCH REFORMED CHURCH.

IN matters which appertain to the promotion of vital godliness, be forward, be zealous.—Yield to none in untiring devotion for the glory of GOD and the salvation of immortal souls.—Essentially connected with vital godliness is the effusion of the SPIRIT of all grace. Who can doubt that he is the author of every good word and work? Who can doubt the promise of his descent upon the Church and upon the world? Who can doubt that this promise has been fulfilled, is now fulfilling, and will be fulfilled to the end of time,—not one. We cannot, therefore, dear brethren, express in terms too strong our convictions of the necessity or reality of the outpouring of the Spirit in revivals of religion. Let not the abuse which may be made, and which we believe is sometimes made, of the application of the term, impair your confidence in the thing. But while we exhort you not to doubt their reality and necessity, while we would unite with you in prayer to GOD, that revivals may be multiplied throughout our whole Church, and throughout the whole of Christendom, the aspect of the times admonishes us, and admonishes you, to be watchful.

The blessed work of GOD in building up his Church and converting souls, is exposed to perversion by the infirmities or the wickedness of man and the malignity of Satan. Even an honest zeal may be misdirected in efforts to promote the sanctifying and saving operations of divine grace. Human expedients may be ingrafted upon the appropriate means of GOD's own appointment. The machinery of men may be more highly valued than the simple truth of the Gospel, fervent prayer, pastoral visitation, and direct personal appeals to the hearts and consciences of sinners. Extravagances may obtain, a spirit may be fostered, and practices may be indulged, which have no other tendency than to break down the purity of Gospel order, and in the end be the occasion of reproach to the work of GOD's own Spirit. What may be, has been, is now.

We witness with pain in some parts of the Christian Church, the introduction of females to lead the devotions of a promiscuous assembly, a practice which we believe not only contrary to the word of GOD, but ruinous to the benign and permanent influence of pious females in the Church of CHRIST. We have seen and do see the established order of the ministry invaded by a fearful multiplication of lay exhorters, who presume to exercise a prerogative which does not belong to them. We know that a censorious spirit in too many instances is indulged against those who do not and cannot accord with every measure which some have thought proper to introduce, (with an honest intention no doubt,) of advancing the interests of piety. Such, unhappily, are reproached as the enemies of revivals, as destitute of all zeal, and even wanting in the experience of true religion.

There are permanent evils which we cannot but deplore; evils, which if they once obtain in any portion of the Church, and if not corrected, will exert a blighting, withering influence over GOD's moral vineyard, the traces of which may be seen for ages to come.

[From the Auburn Gospel Messenger.]

ABJURATION.

THE following is not copied from the Cayuga Patriot of the 15th, because we consider it important for us to express any opinion as to the views and doctrines of the Roman Catholic Church, but for remarking that when the effects of proselytism are conducted, as is often the case, in seasons of excitement, there will frequently result more of confusion than of sound intelligence—more of human artifice than of Christian kindness or discretion. Instances within our knowledge are not rare, the details of which, like those alluded to below, would reflect little credit upon some of their agents. We have heard often of the unfounded claims of the Romish Communion to infallibility; and while we are far from yielding our assent to such claims, we see no stronger objections to them than to the assumption of some individuals, who pretend to a perfect knowledge of the hearts of others; and to so much participation in the Divine counsels, as to say, *with their watches in their hands*, "I give you five minutes to submit to GOD, and repent, and if you do not do so in this space of time, you will go to hell." Such fearful familiarity with the prerogatives of heaven are as dangerous as any pretensions to infallibility that we know.

"I am solemnly authorized and requested by Mary M'Gann, of the town of Auburn, and county of Cayuga, on the 13th day of June, 1831, in presence of several witnesses, with the Rev. Francis O'Donahue, pastor of this district, to publish in any of the papers of this place, that would be liberal enough to give it an insertion, that she will for ever abjure and renounce certain doctrines and opinions lately embraced by her, through the agency and ministry of the Rev. Mr. Finney, Presbyterian minister, nominally of this place. And I am also authorized to say, that she feels contrition of heart, and sincere regret that she became an apostate from the creed of her fathers; and that she is preparing to be received again into that Church, which is called of all ages and all nations—I mean the Catholic Church. J. P. CARBERRY."

ANECDOTE OF UNIVERSALISM.

Sir,—The following anecdote was communicated by a gentleman of undoubted veracity, intimately acquainted with the characters and facts to which it alludes. In a town in the interior of this Commonwealth, some years past the board of Selectmen was composed of four gentlemen, who were professed Universalists; the fifth was a pious physician, and a member of an Orthodox Church. During the year, these gentlemen had not entered into any religious disputes; and had conducted the business of their office in harmony. At their last meeting, it was agreed by the four Universalists to have a pull with the Doctor. For this purpose, they selected their most able champion. After the business was finished, the champion said, "Doctor, we have been very happy in being associated with you the year past, and that the business of the town has been conducted with so great harmony, and so much to our satisfaction, and, I believe, to the satisfaction of our constituents.—We have found you to be a man of good sense,—of extensive information,—of unbending integrity, and of the purest benevolence. It is astonishing to us, that a man of your amiable character should believe the doctrine of future punishment." To which the Doctor replied, "Gentlemen, I should regret very much the forfeiture of the good opinion, which your partiality has led you to entertain of me. Will you have the goodness to answer candidly, a few questions? Do you believe in a future state?" They replied, "we do."—"You believe that death will introduce all men to a state of perfect happiness?" "Of this we have no doubt." "Are you now happy!" "We are not; we are far from it."—"How do men act when they are unhappy, and know that happiness is within their reach?"—"They endeavor to attain that happiness."—"Do you believe that I understand the nature and operation of medicine?"—"We have no doubt, Doctor, of your skill in your profession; but what has that to do with the subject?"—"In this box," said the Doctor, taking a tin box in his hand, "are pills, which if you swallow each of you one, will, without pain, carry you, within one hour, out of this world of trouble; and (if your doctrine be true) place you in a world of perfect felicity. Will you accept one?"—"No, sir."—"Will you?"—"No, sir." When they had all refused, the Doctor said, "You must excuse me, gentlemen, from embracing your doctrine, until I have better evidence that you believe it yourselves." This closed the dispute.

Christian Watchman.

RELIGIOUS PHRASEOLOGY.

A FRIEND of mine, Mr. Editor, called on me a few days since, and showed me a list of twelve of the highest officers in his native State; ten of twelve were not religious men; three of them, (and these three judges of courts,) were avowed infidels. "How is it," said he "that so many of our learned, our educated men, are not religious men?"—The discussion which this occasioned has led me to examine the causes of this state of things a little, and I think I can trace much of the irreligion among educated men to the trappings and garb of cant and fanaticism which religion is too often made to assume when presented to them. Technical phrases are almost unavoidable in men who think much and act much, with reference to a particular subject. Thus most trades and professions have technicalities, which are ofttimes drawn out even in the most trivial conversation. In the various avocations of life, this is without a positively bad effect; but in matters of religion, it has become, as might be expected, injurious. To one far advanced in a Christian life, the phraseology and other petty obstructions at the threshold, may appear very trifling; but a moment's reflection upon the slight causes, which turn the current of a man's life, will at least induce him to wish even these removed. Men of cultivated taste, especially the young, are often full of literary sensitiveness, and many are the instances which occur of young men, who have reflected upon religious subjects, and being disgusted with the shibboleth of a particular set of men, among whom they may have been thrown, have attached themselves to some specious and winning form of error not liable to this objection. A few instances of this aversion to cant having induced a change of faith, have fallen within my own knowledge. This evil is not confined to a particular sect. All have their *patois*. All have, in a greater or less degree, this very mode of speech, so injurious to true religion. Why should not truth be arrayed in a pleasing, rather than in an unpleasing garb? It is not, now-a-days, an evidence of piety, to talk through the nose, or whine, when religion is mentioned. The truth, that it "never was designed to make our pleasures less," is sufficiently apparent in a Christian's countenance. I wish my readers would ask themselves if they are not sometimes guilty of injuring their Master's cause in this way. I will illustrate my objection, by an extract from a country paper, a standard paper with some Christians. "The place where Bro. H. preaches, has been visited this week, by a shower of Divine grace—some sprinklings extended to the poor creatures in C * *. There is reason to hope from the up-turnings and loud pleadings for mercy that some have had a view of CHRIST * *. Several were struck under conviction at this place * * *." To say nothing of the vague and indefinite ideas here conveyed, is this language suitable or proper? Is this recommending Christianity to others? A Christian man should guard well the door of his lips, that he offend not with his tongue; and he is the happiest and most useful in society, who approaches the nearest to the character of a Christian gentleman.

Premising this, I will only add a few hints, which, if adhered to, may be useful regulators of religious conversation.

1. Never use the language of Scripture in common conversation. Its familiar use degrades and desecrates it.
2. Avoid on all occasions, figurative or mystical language.
3. Never allow yourself to jest upon the subject of religion.
4. Speak plainly and intelligibly, and think before you speak.
5. When you have been conversing upon religious subjects, recollect what you have said, and see if you have clear and distinct ideas of every term you have used. X. Y. Z.

Episcopal Watchman.

SCRIPTURAL PREACHING.

THE task of discussing, in its full extent, the mode of teaching which may best harmonize with the genuine spirit of the Scriptures, is modestly declined by Mr. Miller. But though he abstains from the office of describing completely what *is* the perfection of preaching, he does not scruple to tell us very plainly what *is not.* It is *not* by "cold, constrained, authoritative form and language, on the one hand—or by exaggerated statements and unwarranted excitements, on the other"—that man can be fairly exhibited to himself, in his own "form and pressure," after the manner of Scripture. REALITY he considers as one conspicuous feature in the scripture method of instruction. We rise from the perusal of the Bible with a profound conviction that the writers were actually dealing with the spirits of men for grand and important purposes. They speak as if they had *great points to carry.* There is nothing in the apostolic writings, for instance, which reminds us of the formality of a stated task or exercise; nothing which leads us to suspect, for a moment, that the authors were thinking of any thing but the work of evangelists. It is irresistibly obvious, that they felt themselves grappling with human beings, who were to be enlightened, and reformed, accomplished to every good work, and prepared for eternal life: and, with this object constantly before them, they no more thought of the artifices of composition, than a man engaged in plucking a perishing brother from the water or the flames, would think of throwing himself into imposing attitudes and postures. Now with us, at this day, the case is very different. A clergyman too often sits down to the composition of a sermon, just as he would to that of a theme, an essay, or a declamation, or a lecture. He may be ardently desirous to make his labors useful. He may strain every nerve to recommend the truth by rightness of division, by energy of language, and by richness and variety of illustration; and yet, after all, there may be a want of what Mr. M. calls *reality* in his performance. The hearer may depart like one who has heard *a very lovely song of one that hath a pleasant voice, and can play well on an instrument;* and the result may be, that he will *hear the words and do them not.* Ezek. xxxiii. 32. He may experience a deep and powerful excitement, and yet it may not be that sort of excitement which is produced by thoughts of *righteousness*, *temperance*, and *judgment to come*, when such thoughts are brought into close conflict with his own personal failings and corruptions. He may retire with certain vague and undefined impressions of the grandeur of Revelation—of the mysterious heights and depths of the Divine counsels—of the fearful abyss of man's depravity—and of the wondrous energies that have been put forth for his deliverance. But still, he may have been left without any potent inducements to arrest these awful visions, and to become *obedient* to them, and to seek in them the guiding principles of his daily thoughts and actions. He may have seen the "whole armor of God" exhibited in all its glorious brightness; but yet he may have beheld it without feeling impelled instantly to gird it on, and to commence the conflict against the adversaries of his soul.

Another mode of deviating from NATURALNESS in preaching, (to use Mr. M.'s own phrase,) is the exhibition of Christianity in the form of what are called *doctrinal* discourses. In our humble judgment, there can be nothing much more fatal to all hopes of permanent usefulness, than this process of congelation. We know not well whereunto to liken it, but to the exploits of the sages of chemistry, who can produce from the mixture of certain ingredients a degree of artificial cold, which shall reduce quicksilver to a solid mass. Is it possible to imagine a more unhappy combination of the celestial elements of our faith, than that which is attended by an expulsion of all vital heat, and the result of which is to display the truth of God in the form of a cold speculation, lifeless and motionless? What is the triumph of such a method to produce a fabric of ice; a structure, which, for a time, fixes the eye with its austere symmetry, and freezing splendor, but which repels the spectator from all thought of taking up his abode within it? We ardently hope that the time will come when we shall see no more of these "beauteous works of frost." There is in the *doctrines* of Christianity a latent power, which, under proper management and *manipulation*, can impart a heavenly warmth and vividness to the whole body of morality, and breathe into the image of virtue a *living soul*. What, then, must be the perverseness of that skill, which can contrive a combination of them that actually banishes all perception or recollection of the fire wherewith the immortal spirits of men should be baptized?

Another grand secret of genuine scriptural teaching, is, (to use once more an expression of Mr. Miller's,) AFFECTIONATENESS. By *affectionateness*, neither Mr. M. nor ourselves intend that perpetual affectation of sensibility, which vents itself in phrases of endearment, and "syllables of dolor;" and which exhausts the patience and disturbs the bowels of every sensible hearer, by one eternal and wearisome *falsetto*. If we would comprehend what is meant by an affectionate manner, we have only to figure to ourselves the urgency with which a man would address a friend or a brother, who was to him as his own soul, and whom he saw running headlong into ruin. We have only to think of the language and the tone in which an intelligent and virtuous father would labor to reclaim the child of his prayers from vicious and ungodly courses. These are the models of the affectionate style. This was the manner in which the apostles addressed the children they had begotten in the Gospel: and this is *the excellent way* by which the ministers of truth are to *persuade men*, at the present hour. The eloquence of affectionate interest rushes almost unbidden to the lips, and gives animation and energy to every department of religious instruction. If this truly fraternal principle were to run through all religious ministrations, we should perhaps witness, on the one hand, fewer prodigies of splendid and fiery rhetoric; and, on the other, fewer instances of a system, in which it may be said, that

> "Pale suns unfelt at distance, roll away;
> And on th' impassive ice the lightnings play."

An element would then descend upon us, which, like the genial warmth of heaven, would pervade the whole region of ministerial duty, and ripen the golden fruits of the tree of life.

British Critic.

RICHARD HOOKER.

He was a meek and pious man, and spent his days in laboring to promote the glory of his Creator, and the happiness of men.

He possessed great learning and sound judgment. A short time before his death, this humble and truly good man expressed himself as follows:—

"I have lived to see that this world is full of perturbations; and I have been long preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have by his grace, loved him in my youth, and feared him in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners."

At another time he said, "God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me. From this blessed assurance, I feel that inward joy, which the world can neither give nor take from me. My conscience beareth me this witness; and this witness makes the thoughts of death joyful."

MISSIONS.

AN APPEAL IN RELATION TO THE EDUCATION OF INDIAN CHILDREN.

In accordance with a resolution lately adopted by the Executive Committee of the Domestic and Foreign Missionary Society, the Secretary of that Institution would respectfully invite Associations, Sunday Schools, &c., to co-operate with it in the education of Indian children at Green Bay.

In an age like the present, it might almost be regarded as a work of supererogation, to employ arguments for the purpose of bringing conviction to any enlightened or benevolent mind, with respect to the necessity of imparting instruction to the youths of our western wilds. If the Aborigines of this country are ever to depart from the habits of their forefathers, and become a settled and civilized people, we are fully satisfied that in no other way can this change be effected, but through the instrumentality of knowledge and religion. But while we give utterance to this sentiment, we have reason to bless God that *these* are *means* which have been found to be abundantly sufficient. The history of tribes within our own borders, furnishes us with an indisputable evidence of the fact. After the wonderful revolution which has been accomplished, (both in an intellectual and moral point of view,) in the condition of some of these, which but a little while ago, were as ignorant and barbarous as any that now roam the forest, it can no longer be regarded as a Utopian scheme, to irradiate the understanding of the Indian with the light of science, and bring within the hallowed influences of the Gospel, the corrupt affections of his heart.

The Menominees, for whose benefit the mission at Green Bay is especially intended, (though others are not excluded from its advantages,) consist of about three or four thousand individuals, widely scattered. They are total strangers to all those truths which the Bible reveals—most emphatically knowing not God, nor the things which belong to their peace. It has been affirmed by some who have had opportunities of becoming acquainted with their peculiarities, that in the mad moments of triumph over their enemies, they are guilty of the terrible practice of cannibalism. A love of ardent spirits and an indulgence in the vice of intemperance whenever an opportunity is presented, are characteristics of this people, which all agree in applying to them. Even their women are as much distinguished by these disgusting habits, as the men. And it has been received from a quarter entitled to respect, that the children are carefully trained up to an imitation in these respects, of their parents.

How exceedingly desirable then, is it, that some effective measures should be pursued for arresting these unhappy beings in their course of depravity—snatching them from the awful precipice on which they are standing, and directing their feet into the paths of holiness and safety!

And while the pious and philanthropic spirit realizes in all its force the truth involved in this sentiment, it must also rejoice to learn, that there is a medium through which even the miserable Indian can be most successfully operated upon, to his present and eternal welfare. Though inaccessible, in a great degree, to the white man, and deaf to the friendly counsels of strangers, still there are those by whom they may be approached, and whose voice will not fall unheeded on their ears. However numerous may be the moral defects of the Indian, he is not destitute of *natural affection*. He loves his offspring; and in his heart there is a chord, which, when touched by the force of real piety shining forth in the life and conversation of his child, will not fail to vibrate with healthful action. So well convinced are we of this, and that in this way, by "a little leaven, may the whole lump be affected"—that could we but send back to these benighted and sin-enslaved parents, a few of their sons and daughters, with minds deeply imbued with the principles of the Christian faith, and with hearts regulated and sanctified by the operations of divine grace, we should be almost disposed to regard our enterprise as accomplished.

And have we not reason to hope that this blessedness will be ours? Have we not succeeded in inducing the tawny warrior to consign his children to our care for the very object of having them instructed in learning, human and divine? And is there no warrant for us to believe, that the ear of Jehovah will be open to the supplications which are ever going up to his throne, for his blessing on this labor of love? Under such circumstances, we *must* look forward to the most glorious results from this holy undertaking. We *cannot* but anticipate the day, when, through the instrumentality of some of those little ones now training in our Seminary for usefulness here and happiness hereafter, the wandering inhabitants of the forest will be transformed in the temper and disposition of their mind, and instead of the war-whoop, there will go from their lips a shout of praise to Him who has brought them "from darkness to light," and made them "kings and priests unto God."

The number of children at present in the school as boarders, is fifty-five. Of these, twenty-seven are Menominees, seven Chippewas, thirteen Oneidas, and five Ottawas. They are instructed in the usual branches of an English education, viz. reading, writing, arithmetic, and geography. In addition thereto, it is contemplated to teach the girls housekeeping, sewing, knitting, spinning, and weaving; and the boys farming and the mechanic arts, as soon as persons can be procured for the purpose.

Applications for admission have of late become so frequent, that the Executive Committee have authorized the Superintendent so to enlarge the establishment, as that it may accommodate two hundred scholars with their teachers.

It requires no process of reasoning to demonstrate that the conducting of such an undertaking will be attended with a vast amount of expense. But having entered upon it in the exercise of faith, and with a simple reliance upon divine wisdom and power, the committee confidently cherish the hope, that they will be sustained in the prosecution of the object they have in view. Animating, indeed, is the encouragement which they have already received from the determinations of their friends in New-York, in relation to this mission. And did they not regard it as a duty to persevere in their exertions for the success of this enterprise, irrespective of any extraneous efforts, they might, from assurances which have been given and often reiterated, fully rely on that diocese for all the means which are necessary to this end. This, however, would not only be taking an undue advantage of the generous feelings of their brethren, but at the same time, be the means of depriving those in other portions of our country, who are desirous of contributing to the welfare of the poor Indian, from acting out the benevolent dispositions of their hearts. The Committee, therefore, are led to the conclusion, that they are not only discharging a positive obligation, but also doing that which will be grateful to the members of the Church generally, when they call upon all who are attached to our beloved Zion, to unite with those already engaged in the work of diffusing the blessings of intellectual culture, and of establishing the kingdom of the Saviour, among the benighted and much-neglected inhabitants of our North-Western soil. From Missionary and Sunday School Associations, they expect much assistance. Nor can they persuade themselves, that there is a single body of this description within the borders of the Church, which will remain satisfied to be a mere looker-on in this noble cause.

Extract from the Minutes of the Executive Committee.

Resolved, That Missionary Associations, Sunday School Societies, &c. be solicited to educate Indian children at Green Bay, with the promise of the liberty of giving names when circumstances permit; it being understood that this privilege is to be extended to such institutions only, as have contributed, or shall contribute thirty dollars, with the assurance that this aid shall be continued annually, until the child leave the school.

☞ Editors of Religious Journals will confer a favor on the Society, by giving the above an insertion in their columns.—*Episc. Recorder.*

The ninth Annual Report of the Board of Managers of Christ Church Female Auxiliary Missionary Society.

The Board of Managers of Christ Church Female Auxiliary Missionary Society, in presenting this their ninth Annual Report, feel great pleasure in being able to state, that the Divine blessing has caused an increased exertion; the result of which is, the addition of four life, and several annual subscribers.

The amount paid in to the parent Society this year, is $75: in 1829, it was $50, showing an increase of one half. If, then, the Almighty has been pleased to bless our endeavors, how ought it to stimulate us to persevere in our humble exertions in the cause of our Immanuel.

But they have yet a source of regret. This, which is one of the largest parishes in New-York, has, notwithstanding, sent in the least amount of subscriptions to the Parent Society. The fault does not lie with the Society; they, therefore, beg of their fellow-parishioners, to come forward more readily in this good cause.

The subscription being but fifty cents a year, is so trifling, that almost every one in the parish might subscribe; and yet but ninety in the whole parish do so. Is it that they grow weary in well doing? they trust not; and hope, that by the Divine blessing, their exertions the ensuing year will show that they feel the importance of the great cause, in support of which, their subscriptions are sought. Is the soul of man of so little value, that they must, year after year, urge upon their brethren the propriety of subscribing to send the knowledge of the Saviour to those, who, but for these exertions, would perish for lack of knowledge? And while they solicit assistance in pecuniary matters, they beg of their fellow-laborers to pray earnestly and unceasingly to our heavenly Father, that his blessings may descend upon our exertions.

The managers gratefully acknowledge the receipt of $5 from Mr. Thomas Gibbons, collected by him from a few children under his care as Sunday Scholars.

Oh! if such a zeal were more general, they would have no cause for complaint. The advancement of this Society during the past year, calls upon us for gratitude to the Giver of every good and perfect gift.

THE CHURCHMAN.

SATURDAY, JULY 9, 1831.

Bishop Hobart.—Two articles have been sent us for publication within a few days past, which forcibly recall to mind the late lamented Bishop of this diocese. One is an account of a marble tablet, erected to his memory in St. Mark's Church, at Le Roy; and the other is a Circular, containing a Prospectus for the publication of the "*Life and Posthumous Works of the late Bishop Hobart.*" The first of these articles will naturally suggest to almost every one the recollection of the Monument at Auburn, which the last Convention of New-York, by a unanimous vote, resolved to erect to the memory of their deceased Bishop. We wish simply to ask the question, What measures have been taken for carrying that resolution into effect? Has the requisite sum been advanced? and if not, what is the deficiency? Was there not a committee appointed for the express purpose of carrying the resolution of the Convention into effect? Have that committee performed their duty? and have they properly urged upon the Church at large, the propriety and the necessity of contributing to the accomplishment of so worthy and sacred a purpose. It appears to us, from all the information which we have as yet received upon this subject, that, comparatively, but few congregations, either in the city or in the country, have directed their attention to the erection of the Monument at Auburn. Amid all the numerous and extensive plans of benevolence, which are thickening around us—for sacred truth and honor's sake, let us not forget the gratitude, *the covenanted gratitude*, which we owe to the sainted dead. The following is the letter, containing the account of the tablet in the church at Le Roy.

WORTHY OF IMITATION.

"*Le Roy, Genesee County, June*, 1831.

"Rev. Mr. Curtis:

"Sir,—Taking a walk through this village a few days since, I happened to enter St. Mark's Church, where I saw a neat, plain, white marble slab, with the following inscription neatly executed. If you think it worthy of a place in the Churchman, it is at your service. N. E.

THIS TABLET
Is placed by the congregation of St. Mark's Church, as a
tribute of affectionate remembrance to their late
beloved Bishop,
The Right Reverend
John Henry Hobart, D. D.,
Who, while on a tour of duty, was arrested
by sickness at the village of Auburn,
on the 2d Sept., 1830, and on the 12th of the
same month, was called to give an account
of his stewardship.
Long may we cherish the memory of
this eminent servant of God:
Remembering his pious admonitions, and
following his godly example.

In regard to the publication of Bishop Hobart's Works, to which we deem it proper to call the attention of our readers, in connexion with the preceding communication, we are quite sure that it will be enough to announce the fact, and to add—that the publication is to be made under the direction and for the benefit of the Bishop's family. In another part of our paper, under the the head of Reviews, we have extracted the concluding remarks of the Christian Observer, upon Dr. Rudd's account of the Bishop's death, and upon his life and character in general;—these may serve to show the estimation in which our departed father was held, as an author and as a Christian Bishop, in a foreign land. The following is the circular and prospectus of the worthy publishers; by whom, we understand, the copy-right of the first edition has been purchased.

New-York, June 20, 1830.

Rev. and Dear Sir,—We beg leave very respectfully to call your attention to the accompanying Prospectus, for the publication of the *Life and Posthumous Works of the late Bishop Hobart.* It is earnestly hoped, that you will lend your aid to this undertaking, by adopting such plan for the procuring of subscribers in your parish, and elsewhere, as you may think best calculated to secure success.

Your early attention to the object will greatly oblige,
Rev. and Dear Sir, your obedient servants,
T. & J. Swords, *No.* 127 *Broadway.*

BISHOP HOBART'S WORKS.

To be published under the direction and for the benefit of his family,

THE LIFE AND POSTHUMOUS WORKS OF THE LATE RIGHT REV. JOHN HENRY HOBART, D. D., BISHOP OF THE EPISCOPAL CHURCH IN THE STATE OF NEW-YORK,

To be comprised in three large medium octavo volumes, printed in a handsome style; and to be furnished to subscribers, well bound in sheep, at $2 each volume.

Volume I. to contain a Memoir of his Life and Writings, with extracts from his journal while in Europe, and embellished with a good likeness of the Bishop.

Volume II. to contain his various Addresses, Charges, and Sermons, delivered on public occasions.

Volume III. to contain a selection from his unpublished Parochial Sermons.

These volumes will be put to press without delay, and finished with all possible despatch.

Clergymen and others interesting themselves in this undertaking, will be allowed a discount of 15 per cent. from the subscription price.

It is earnestly requested, that returns of the subscription lists be made with the least possible delay, addressed to

T. & J. Swords,
No. 127 *Broadway, New-York.*

Convention of the Diocese of Kentucky—Election of the Bishop.—The following account of the proceedings of the late Convention in Kentucky, is copied from a Louisville paper, which a friend has kindly offered for the use of the Churchman.

"Monday last being the day for the meeting of the Convention of the Protestant Episcopal Church, in the Diocese of Kentucky, the Right Rev. William Meade, Assistant Bishop of the Diocese of Virginia, having been requested to travel through this diocese, took the chair at 8 o'clock, A. M.

"There were present six of the Presbyters of the diocese, and fourteen lay-delegates, from the three parishes in Louisville, Lexington, and Danville.

"The principal business consisted in proposing a new Constitution, which lies over for adoption until next Convention; and the adoption of canons for the government of the diocese.

"The Parochial and Missionary Reports represent the prospects of this infant Church, in a very encouraging and animating point of light.

"The Convention Sermon was preached by the Rev. Mr. Page, with his usual fervor and ability, and contained a clear and comprehensive outline of the great doctrines of the holy Gospel.

"On the second day of the session of Convention, the important subject of the election of a Bishop, to preside over the infant churches in this diocese, was largely discussed; and, upon going into the election, the Rev. B. B. Smith, Rector of Christ Church, Lexington, was declared the Bishop elect.

"After the despatch of other business, the Convention adjourned to meet next year, on the second Monday in June, at Hopkinsville."—*Louisville Daily Focus.*

General Missionary Society—Green Bay.—We publish to-day the appeal of a Committee of our Domestic and Foreign Missionary Society; and we sincerely hope, that the plans therein proposed for increasing the funds of the Society, may meet with the desired success. It will be observed, that while the committee repose the utmost confidence in the efforts of our own diocese, they do by no means wish, that the Church at large should feel itself relieved from the obligation of contributing to the support of this most important establishment among the Aborigines. This is as it ought to be. We have no doubt that the churches of this diocese will make a general, a generous, and a successful effort, sooner than see this important mission decline; but, at the same time, it ought to be remembered, that every portion of our communion may be reasonably expected to take an interest in the prosperity of the station at Green Bay, and to lend its aid accordingly; and this, we doubt not, will be the fact.

☞ We understand that the Vestry of St. Luke's Church in this city, on Wednesday evening, the 29th ult., *unanimously* elected the Rev. William R. Whittingham, Editor of the Standard Works now in the course of publication by the "New-York Protestant Episcopal Press," Rector of said Church, to succeed the Bishop elect of North Carolina, on the first of October next.

The promptness of this decision is in unison with the known character of the gentlemen composing the Vestry of St. Luke's: and we cannot but congratulate the very respectable congregation which they represent, upon the wise and exceedingly judicious choice which they have made.

The Rector elect, it is true, is young in years; but if integrity, moral worth, and unwearied and assiduous industry and application generally, and especially in the several departments of Sunday Schools, Bible Classes, Catechetical class, &c. are the proper elements to constitute the foundation of a *durable popularity*, and to enter into the composition of the pastoral character; to fit a man to be the worthy and useful successor, and to wear the mantle of a predecessor so entirely estimable in his whole character as their present Rector,—that man is in our judgment the Rev. gentleman whom the Vestry have chosen. This we say, not by any means in disparagement of several other highly respectable and valuable clergymen, any one of whom was considered by the Vestry, as we are informed, very suitable to fill the vacancy; but as an act of justice founded upon our own personal and intimate knowledge of the Rector elect.

We understand, that it was determined by the Vestry,—and we most cordially commend the wisdom of such a determination, to the imitation of other Vestries similarly situated,—to give a *unanimous* call to any candidate, who, upon a fair trial of relative strength, should be able to command a *majority* of votes. It would be more than could ordinarily be expected, that there should be a perfect unanimity, or that there should not be a considerable diversity of opinion: the mode adopted in the present case is calculated to gratify the feelings of the individual elected, to insure him a cordial support, and to satisfy other candidates that their failure was not from the absence of a just and proper appreciation of their merits and claims.

It will doubtless be recollected by many of our readers, that the congregation of St. Luke's was originally raised by the Rev. George Upfold; by the blessing of God upon whose ministrations, it was advanced, from a very small beginning, to the gratifying degree of prosperity which it enjoyed at the period of his election to the Rectorship of St. Thomas' Church in this city. Under the ministration of the Rev. Mr. Ives, it has been constantly increasing, so as to require the important enlargements of the church edifice, by which upwards of ninety additional pews were obtained. May the river of its prosperity continue full and flowing under the ministrations of the Rector elect.

The field of operation, upon which he will enter, is in all respects a most delightful and desirable one: a united congregation, consisting for the most part of plain, respectable and intelligent people, who receive the message of the Gospel in the love of it; and who have heretofore, and doubtless will hereafter, conceded, to their faithful pastors, all that affection and respect, to which they are justly entitled, which forms so large an item in the aggregate amount of pleasure and satisfaction to be derived from the pastoral connexion, and which so greatly alleviates the cares and anxieties incident to a station of such high responsibility.

Stereotype Fund.—We perceive by the proceedings of the Board of Managers of the "*General Protestant Episcopal Sunday School Union*," which appeared in our last number, that a resolution was offered, and its adoption ably advocated by the Rev. Dr. McVickar of Columbia College, commending this most important fund to the liberal patronage of the members of our Church. We also observed in the same paper, an acknowledgement by the Treasurer of the "Union," of thirty dollars from Dr. McVickar, to constitute himself a "member for life," and at his request appropiated to the "*Stereotye Fund.*" This is that solid and substantial commendation, which, while it furthers the great objects of the Society, cannot be mistaken or misunderstood by his brother Churchmen. To advocate a cause with feeling, with zeal and talent, were comparatively an easy task, and one which would be readily performed by any one qualified for that purpose; but if to these be added a liberal contribution to the means by which that cause is to be prospered, the service becomes more than doubly valuable. We make these remarks, not so much in praise of this good service of Dr. McVickar,—for sure we are he stands in no need of praise from us—as for the purpose of commending his generous example to such other of our brother Episcopalians as may have it abundantly in their power to follow it. The more we reflect upon the great value and importance of this 'Fund,' and upon the immense amount of good it is destined to accomplish if properly sustained, the more are we convinced that we cannot too often, too strenuously, or too seriously urge its claims, to a most bountiful share of the charity of the Church at large.

☞ One fact, in regard to all practical purposes, will do more with practical men, than a whole army of mere speculations. It is on this ground, that the following communication will commend itself to the attention of our citizens.

[For the Churchman.]

Mr. Editor,—Permit me to call your attention, and, through the medium of your paper, the attention of Episcopalians, to the serious consideration of a benevolent object, which, among the multiplicity of charitable enterprises, has, in the opinion of many, been too long neglected. I mean the object of establishing in this city a Free Episcopal Church, for the benefit of such as are unable to pay a high price for a seat; and are, consequently, constrained to withdraw from the service of the sanctuary. I conceive I cannot better describe the necessities of the poor, on this subject, than by stating to you my own case.

I formerly lived in the country, where, in the providence of God, I enjoyed (though rather inconveniently in regard to distance) the regular administration of the services of the Episcopal Church. I recently removed to this city, expecting to enjoy greater facilities for religious improvement here, than the country afforded. Accordingly, having commenced a small business which requires both industry and economy to afford a competent support for my family, my first concern was to select a church, where we might statedly enjoy religious worship: but, alas! I experienced a sad disappointment; for among the many churches at which I applied, there was not one at which I could obtain a seat within hearing distance of the pulpit, for which I could afford to pay the price required, without manifest injustice to my family. I have, therefore, been constrained—though unwillingly—to trespass upon the cold civility of others, some of whom plainly intimated by their actions, that they considered my presence an intrusion; and in more than one instance, I have been obliged to stand in the aisle during the whole service.

Now for myself I would not complain, did I not know that there are many, very many, who are similarly situated. Shall it then continue to be said, even in this age of Christian benevolence, when other denominations of Christians have their free churches, that Episcopalians alone have no feelings of compassion for their poor—that they thus leave them without Sabbath and sanctuary privileges, unless they purchase them at the price of impoverishing their families? I feel confident that it is only necessary to call the attention of the benevolent to this subject, to have it speedily accomplished. I will, therefore, humbly propose for the serious consideration of the charitable of our Church, that some plan be devised for erecting a cheap and convenient building, devoid of all extraneous decorations or unnecessary ornaments; where the poor may have the Gospel preached to them, "without money and without price," or at least at a very moderate price, and thereby reclaiming many a wanderer from the fold of Christ's flock, to the bosom of the Church, from which they have been—as they say—constrained to stray. And in Christian charity, I cannot but believe that there are Episcopalians, yea, many whom the Lord has blessed with riches, that would willingly, would cheerfully contribute of their abundance to aid in so benevolent, so charitable an undertaking, and thus retrieve the character of the Episcopal denomination from that obloquy which many have cast upon her for her reputed pride and uncharitableness. But I trust a redeeming spirit is abroad in the Church, which will ere long afford such clear demonstration of the fallacy of the ungenerous accusations made against her, that all her "adversaries shall not be able to gainsay nor resist." Lazarus.

P. S. Since writing the above, I have understood that there was a meeting on the subject of providing for the poor, viz. "City Missions," held at Christ Church, Anthony-street, last Monday evening; which so fully accords with my views of Christian benevolence, that I cannot but express my cordial approbation and grateful acknowledgment: and I earnestly implore the Divine blessing to crown with success their exertions for visiting the poor of this city with the glad tidings of salvation. It is hoped that the other churches will soon follow their laudable example.

Journals of the late Convention.—We have received the Journals of the Conventions in Georgia, Pennsylvania, New-Jersey and Massachusetts; and regret that those of other dioceses have not come to hand. We have obtained, however, from a friend in this city, those of Maryland, and Virginia; and from them all we shall occasionally make extracts for the Churchman. It strikes us as very desirable, that the Secretaries of all the different Conventions should give, upon the pages of their Journals, a Summary of the Parochial Reports, according to the plan adopted in Pennsylvania and Massachusetts. A condensed view of the state of the diocese would thus be given at a single glance.

We have extracted for the present week, the address of the Right Rev. Bishop Croes; and we rejoice to find that the good Bishop, notwithstanding his late infirmities, is still able to perform the duties of his important office. His venerable, though enfeebled appearance at the Commencement of last week, attracted the observation of every one present, and added to the interest of the scene.

The following gentlemen have been appointed the Standing Committee of this diocese for the ensuing year:

Rev. James Chapman,
—— John Croes, Jun.,
—— John M. Ward,
—— Benjamin Holmes,
Dr. Edward Carroll,
James Parker, Esq.,
Joseph Marsh, Esq.,
William H. Lupp, Esq.

The following gentlemen have been appointed Delegates to the next General Convention:

Rev. Dr. Wharton,
—— John Croes, Jun.,
—— Clarkson Dunn,
—— John M. Ward,
Charles C. Stratton, Esq.,
Thomas Sinnickson, Esq.,
Mark W. Collet, Esq.,
Archer Gifford, Esq.

Late Publications.—We have received the primary Charge of the Right Rev. Bishop Stone, of Maryland. The first part contains some sound and judicious views of the duties of his Clergy; and the second part, which is addressed to the Laity, and which we hope soon to lay before our readers, exhibits a plain unvarnished statement of certain evils, which call loudly for a remedy.

We have received also a copy of the Rev. Mr. Seabury's Study of the Classics, upon which some remarks were lately published in this paper; and a very neatly printed Report of the New-York Institution for the instruction of the Deaf and Dumb.

Badger's Weekly Messenger.—We have received the first number of this new periodical, issued at Clinton Hall, in this city, on July the 4th, under the direction of the late Editor of the Christian Advocate. The sheet is large, and the execution neat; and the matter, both original and selected, and its arrangement, are such as the public had just reason to expect from the tried ability and well-known taste of Mr. Badger. The appearance of the Messenger is, in every point of view, highly respectable; and, we doubt not, it will receive an extensive patronage from the public.

Religious Messenger.—This is a new weekly periodical, published at Norwich, in Connecticut, and edited by Mr. J. Huntington.

☞ To Correspondents.—Several interesting communications have been received this week, but too late for the present number.

Vocal Music.—This subject is deservedly attracting more general attention in this country, not only as a means of preserving the health, but likewise as a means of preserving the heart. Several little works have lately been issued from the American Press, with the view of aiding the study of Vocal Music among the young. We propose republishing next week from the Family Visiter, the Rev. Mr. Whittingham's Review of the Juvenile Lyre; and we are pleased to observe, in a late number of the Children's Magazine, a very pretty sacred air, with the music set to the words, extracted from that work. Some very sensible remarks upon the late work of Mr. Woodbridge, on the propriety of teaching Vocal Music in Schools, extracted from the Journal of Health, will be found under the head of Reviews.

May 30, 1831.

Episcopal Visitation.—The Clergy of the Diocese of New-York, and the Wardens and Vestrymen of the vacant parishes of the said Diocese, who have not received special notices of appointments for Episcopal Visitations, are respectfully informed, that circumstances beyond my control have prevented my hitherto determining upon a definite order for visiting their respective parishes; I purpose, however, God willing, leaving the city of New-York, on a general visitation, on or about the 9th of July, and devoting to it about two months, during which time, I hope to visit the most of the churches in the West and North. This general notice is given, on account of the probable impracticability of giving the canonical notice of one month to each parish in particular. As early special notices, however, as circumstances will admit, will be sent.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

Proposed Visitation of Bishop Onderdonk in July.—Sunday, July 10, Albany, St. Peter's A. M., St. Paul's P. M.; 11, Troy, St. Paul's A. M., St. John's P. M.; 12, Lansingburgh, A. M., Waterford, P. M.; 13, Mechanicsville; 14, Stillwater; 15, Charlton; 16, West Charlton; Sunday, 17, Ballston Spa; 18, Milton; 19, Saratoga Springs; 20, Sandy Hill; 21, Granville; 22, Hampton; Sunday, 24, Ticonderoga; Wednesday, 27, and Thursday, 28, Plattsburgh. After which, the Bishop will proceed to the west, by a route to be hereafter designated.

Ordination—Grace Church.—On the fifth Sunday after Trinity, July 3d, the Right Rev. Dr. Onderdonk, of this diocese, held an ordination in Grace Church, in this city; when Benjamin I. Haight, A. B., and Joseph H. Nichols, A. M., of this diocese, and William Norwood, A. B., of the diocese of North Carolina, alumni of the General Theological Seminary, who graduated at the last commencement of the institution, were admitted to the holy order of Deacons. The Morning Prayer was read by the Rev. Dr. Wainwright, Rector of Grace Church; the Lessons were read by the Rev. Dr. Wilson, Professor of Systematic Divinity in the General Theological Seminary, and the Sermon was preached by the Bishop. The candidates of this diocese were presented by the Rev. Dr. Wainwright, and the candidate of the diocese of North Carolina by the Rev. L. S. Ives, Bishop elect of that diocese. A number of the clergy, and most of the members of the Theological Seminary were present. Among the clergy were the following: the Rev. Dr. Turner, Professor of Biblical Learning, &c., in the General Theological Seminary; the Rev. Mr. Jewett, of Connecticut; the Rev. Mr. Matthews, of New-Jersey; the Rev. Mr. Huddart, of the Church of England; and the Rev. Dr. McVickar, the Rev. Mr. Schroeder, and the Rev. Mr. Guion, of this city.

[For the Churchman.]

To the memory of the
REV. SUTHERLAND DOUGLAS,
Who died in London, May 6th, 1831.

He was borne to the grave far away o'er the billow—
Nor mother, nor father might weep o'er his pillow;
To the loved of his bosom no last look was given—
No last parting look, full of hope and of heaven:
Nor sister, nor brother, might close the young eye
Of the stranger, who died as the young flowers die.
But he was not alone! One Friend had he there—
That Father in heaven who heareth our prayer;
And an angel bent o'er him to wipe the last tear;
And the Comforter whispered of paradise near.
Dear friend of my youth! can I ever forget
Our sweet morn of life, when in gladness we met?
When we wandered o'er hill, and o'er lawn, and by stream,
And believed, while we talked of the future, youth's dream!
Oh, Sutherland! ne'er may the memory part
Of those fleet, happy hours, from this wo-withered heart:
Thou hast gone to *thy rest*—and I dread not the hour
That shall yield me to earth, and the grave's peaceful power.
X.

[For the Churchman.]

As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.—Isaiah lxvi. 13.

As when in childhood's stormy grief,
We seek a mother's tender breast,
Whose smile and voice can give relief,
And lull our little cares to rest:
So when our hearts are more mature,
And deeper woes and grief impend,
We find a refuge still more sure,
In God—our father and our friend.

And as that mother ne'er would leave,
'Till from that eye she'd kiss'd the tear,
And to her child would fondly cleave,
'Till all its grief might disappear:
So shall He bend him from on high,
To listen to our faintest prayer;
So shall He bend him to our cry,
And chase like her, our ev'ry care.

And when the weary pilgrimage
Of life, and its turmoil is past;
As prison'd bird doth burst its cage,
The soul shall homeward rush at last,—
Nor stop,—though weary grow its wing,
Though dark and fearful seem the way,
Until it reach where cherubs sing
In heaven's high, unclouded day.
Alicia.

DIED.

On Monday last, July 4th, at the residence of his daughter in this city, James Monroe, late President of the United States.

On Thursday last, the body having been brought by a Guard of Honor from the late residence of the deceased, accompanied by the immediate relatives and friends, was deposited on the platform in front of the City Hall. Immediately above it, a temporary stage, covered with black cloth, had been erected; and from that, President Duer, of Columbia College, made the following brief and appropriate remarks:

Fellow-Citizens.—Another anniversary of our independence has been consecrated by the death of another of those patriots who assisted to achieve it—of another of those statesmen who, after a long course of public service, attained the highest office in that government, to the foundation of which he had contributed by an early devotion of life and fortune to his country.

Did this event stand single in our annals—were it unconnected in our memories with the deaths on a former anniversary of the same glorious day—of two of his illustrious predecessors—even then a similar removal of the deceased would have been deemed admonitory, and would have commanded a solemn and appropriate notice. But following as it does that signal union in the flight from this world of the immortal spirits of Adams and Jefferson, the departure of Monroe must impress us with an awful sense of a Divine interposition, and awaken a livelier gratitude for the favor and protection of an overruling Providence.

Amongst our national blessings, we may indeed enumerate not merely the lives, but the very deaths of men like him whose mortal remains now lie before us. For his life was spent in usefulness to his country; and his death imparts a greater sanctity to her institutions. It would be superfluous, fellow-citizens, to detain you with a narrative of events, which are interwoven with a history of this nation, and which must needs be familiar to all who have watched its prosperity, or who value its renown. It is enough on this occasion to remind you, that in the various public employments in which the deceased was engaged, for half a century, he was distinguished for the ardor of his patriotism, and the uprightness of his intentions—for valor and perseverance as a soldier—for industry, caution, and fidelity as a statesman. And although before he reached the highest station to which he could be elevated by the favor or gratitude of his countrymen, he had not escaped the political controversies of the time; yet party spirit had then so far subsided, and political adversaries had become so far reconciled, that he was first chosen President against a merely nominal opposition, and was re-elected by a unanimous vote. His administration of that high office was not only characterized for its temperate and impartial spirit, but it exhibited just and liberal views of national policy, and was signalized by the firm attitude and enlightened principles which it assumed in regard to the South American republics, and in support of the integrity and inviolability of the Western Continent.

At the expiration of the usual term of service, he retired permanently from public life: but the time he had devoted to it had prevented him from bestowing that attention on his private affairs, which was essential to the comfort of his declining years. With a broken constitution and impaired fortune, he sought for repose in the bosom of his family; and looked for his remuneration to the justice of his country: from the one, he received all the consolations which this world could afford—from the other, a grateful acknowledgment of his claims.

Upon us, however, fellow-citizens, and upon our posterity, he still has claims which money cannot compensate—which time cannot impair—nor death extinguish. We owe to his memory a lasting debt of gratitude for the blood shed in his youth, in defence of our liberties—for the vigor of manhood exhausted in his efforts to promote our national interests—and for the experience of his age devoted to extend and perpetuate our political welfare and security. And whilst we commit his body to the earth from which it sprung, and commend his soul to the heaven whence it issued, let us not forget, my countrymen, another and a higher debt due to the great Ruler of the Universe for the example of such a life, and for the glory of such a death.

The body was then taken from before the City Hall to St. Paul's Church, where the impressive funeral service of the Episcopal Church was read by the Right Rev. Bishop Onderdonk, and the Rev. Dr. Wainwright. The pulpit and reading desk were clad in mourning, and an appropriate Anthem was sung by the choir.—*N. Y. American.*

MARRIED.

At Sheldon, Genesee county, May 11th, by the Rev. William Shelton, of Buffalo, the Rev. R. Salmon to Miss Delia A. Smith, of the former place.

INTELLIGENCE.

ORDINATIONS.

On Sunday last, in this place, Messrs. George Denison and Henry Caswall were admitted to the order of Deacons by Bishop Chase. The ordination sermon was preached by the Rev. Mr. Rogers, lately arrived from England, and now a member of this diocese. The occasion was a truly cheering one to those who take an interest in the prosperity of Zion. In some places, where ordinations are more frequent, and the demand for the services of faithful ministers of Christ is not so urgent, it would excite, perhaps, comparatively little interest, and pass off as a matter of course. Situated, however, as Ohio Episcopalians are, the exercises of the day—morning, afternoon and evening—could not fail to cheer the hearts of those present, and they may well encourage all others who feel for the spiritual welfare of their fellow-men.—*Gambier Observer.*

CLERICAL CHANGE.

The Rev. Fitch W. Taylor, recently ordained Deacon, has been called to the charge of William and Mary Church, Charles County, Md. vacant by the removal of the Rev. Charles Mann, to Christ Church, Alexandria.

SUMMARY.

Florida.—We have great pleasure in informing our readers, that Mr. Seneca G. Bragg, of the Theological Seminary of Virginia, is expected, after his ordination, (which will soon take place,) to proceed to Florida, under the auspices of the Domestic and Foreign Missionary Society. It will be peculiarly gratifying to those who perused the eloquent and affecting appeal of "an Emigrant from the North," (a short time since,) to learn that Tallahasse is the spot where he will be located. From a personal acquaintance with this gentleman, and the unanimous testimony of those who know him best, to his abilities and his zeal in the service of Christ, we anticipate happy effects from his labors in this interesting field. May the Lord open wide the door of usefulness and give to him, to all the Missionaries of the Society, and to all others engaged in the same work, the grace to serve him faithfully.—*Episcopal Recorder.*

Mohegan Church.—We have heretofore taken some notice of the measures which have been adopted for improving the condition of the Mohegan Indians, and we now have the pleasure to inform our readers that the Church, which has been erected for their accommodation, is finished, and was dedicated to the worship of Almighty God, on Friday, the 20th ult. Nearly all the Indians resident upon their lands were present, with about two hundred persons from the towns of Norwich and Montville, and listened with attention to the services, which were very solemn and interesting—*Norwich Courier.*

[From the Episcopal Watchman.]

CHURCH AT PENSACOLA.

The following is a letter from a Committee of the Wardens and Vestry of Christ Church, Pensacola, to the Rt. Rev. Bishop Brownell, and through him, to the Christian Public, soliciting pecuniary aid. It is hoped that their appeal will not have been made in vain. Florida has received, and still requires "the nursing care and protection" of Episcopalians at the North. The Periodicals of the Church are respectfully requested to copy, or at least to notice, the Letter.

Pensacola, West Florida, May 10, 1831.

Right Rev. Sir,—Permit the undersigned, a Committee of the Vestry and Wardens of Christ Church, Pensacola, to address you on a subject of deep interest to this Church, and, we doubt not, interesting to all liberal Christians who desire the spread of the Gospel.—A brief narrative of facts will be necessary to a full and proper understanding of this appeal.

In the year 1827, the Rev. Ralph Williston, a Clergyman of the Episcopal Church, acting under the auspices of the Missionary Society of said Church, visited this place. During his sojourn here, this congregation was organized, and measures taken to obtain funds to aid in the erection of a church-building at some future period. And shortly after his departure, a limited sum was obtained for this object. In the year 1829, the Society aforesaid, influenced by the representations of the Rev. Mr. Williston, selected and sent out the Rev. Mr. Addison Searle, who, from ill health, and his connexion with the Navy, remained but a short time.

The same Society afterwards sent us the Rev. Mr. Hutchins, who has labored to build up the congregation which is now incorporated with ample powers and privileges—and to his perseverance are we mainly indebted for the erection of a very commodious and permanent brick edifice in which the Gospel is now preached. This Church and place of worship seems to be the means of uniting the various sects and denominations, which must necessarily be found in a population thrown together under such circumstances as that in this place. The majority of our citizens are yet of the Roman Catholic faith, which leaves the Protestants few in number, and less wealthy than the old population—yet all, or nearly all of these have contributed to our Church, and many with a liberality stinted only by their means. Assistance for our Church has been sought abroad, and the Episcopal Missionary Society have aided us to a certain extent. But this is insufficient to relieve us from the debts necessarily contracted in erecting the Church. The mechanics employed being peremptory in their demands for payment—the laws giving them a lien upon the building—our inability to pay without the charitable assistance of friends abroad, the building itself is in danger of exposure at public sale.

We have curtailed the expenses as far as was in our power, by remitting for the present, the belfrey, blinds, painting, &c. We have applied to a bank in a neighboring city for the loan of the necessary funds, offering our house and lot, hoping by those means that we might be able to liquidate the demands at a future period. Our offer not being strictly within the regulations of that banking institution, we were answered that it was "inexpedient."

We are compelled, therefore, to appeal to the charitable sympathies of our Christian brethren for aid in this our extremity. The sum needed, beyond our ability to procure, is $1,500. We are the more urgent in this appeal from the conviction that this Church, if sustained, will be the means of uniting the people, and of softening the evils of a divided community. Indeed, this effect is so apparent already as to be the subject of remark among our citizens.

With lively feelings of gratitude for the benevolent aids of the Episcopal Missionary Society, we pray you, Right Rev. Sir, to use your good offices in our behalf with those of your Clergy and congregation who are able, and disposed in charity to contribute to our relief, and the success of our Church.

We are, Rt. Rev. Sir, with sentiments of the highest respect, your most obedient servants,

Geo. W. Barkley,
A. Gordan,
Henry Hyer,
} *Committee.*

To the Rt. Rev. T. C. Brownell, D.D., Hartford, Conn.

To the Editor of the Episcopal Recorder—Sir:—I have perused with much pleasure and interest, the Report of the Female Tract Society of Philadelphia, published in your paper of last week; my attention was particularly called to the remarks respecting the rarity of tracts treating of the doctrines, principles, and usages of the Episcopal Church. There is confessedly a scarcity of valuable tracts on these subjects. I know of none, or but few, that relate wholly to them; but there are a number in print, which, while they illustrate the beauty, purity, and simplicity of the form of worship, and doctrines of the Episcopal Church, are not entirely confined to a dull and dry discussion of abstract principles and vague theory. Such are those beautiful tracts from the pen of Legh Richmond; and such only in regard to the peculiarities of sect, are proper for general use and indiscriminate distribution. It is highly proper that tracts, in which are exhibited the peculiar doctrines of the Church as honestly believed, should be occasionally distributed at the discretion of the clergy. But to scatter such tracts with an indiscriminating hand, I conscientiously believe, would tend rather to injure the Church than to its benefit. To commend to the unprejudiced her beautiful order and services, her chaste simplicity and undeviating regularity, the piety and holy fervor of her Common Prayer, it is only necessary to make them known to make them loved. In the tracts by Richmond, and in some others which I shall take occasion to mention, their excellences *are* made known, and through their means, have by many been loved. Tracts bearing a controversial character, will tend to excite prejudice, where before it had no existence; to cherish it where previously imbibed, and to give it that deep root in the mind, which even ages can scarcely obliterate:—while those of a contrary description, such as Richmond's, describing things as they really are, and exhibiting the beauty of the Church only by a reference to facts and to her ordinary services, cannot but win for it the attention and esteem of the reader, dispelling all previous prejudices and opening the mind to a just perception of her holy character and peculiar excellences.

The other Tracts to which I have alluded, are those published at intervals, not long since, and written by one deservedly high in the estimation of every lover of the Church, and of every pious individual, who has had the pleasure to hear from his lips the truths of the Gospel of Christ. Having previous to his removal to this city been long laboring on missionary ground at the west, experienced the hardships of a missionary life, and witnessed the many interesting and oftentimes discouraging scenes incident to the establishment of infant churches in that region, he has proved himself peculiarly qualified to impart interest and animation to every page he has written. Added to this, his style, simple and unpretending, yet often sublime and beautiful, and admirably calculated to touch, and frequently to overpower the feelings, gives such a charm to his narratives that none can read them but to praise. Decided as he expresses himself in favor of the Church of his choice, breathing in every sentence unmingled affection and love for her character and services, he still exercises Christian charity towards others, and bids all of every Christian name, "God speed." None can therefore peruse them, no matter what his creed, if it be in accordance with the great doctrines of redemption, without yielding the meed of approbation and praise. None can take offence at his exhibitions of the character of his Church; for, being truth, and couched in a mild and charitable language, they are given in that spirit of meekness and Christian love of which the Gospel speaks, which it strongly enforces, and which it ever inculcates. In such a manner, and by such an author, were written, "The M'Ellen Family," "The Family in Eternity," and "The Baptism." In all of these are faithful exhibitions of the character and peculiar excellences of the Episcopal Church; but in the M'Ellen Family particularly, are illustrated in the most felicitous manner, the beauty of her services and appropriateness of her forms. The most prejudiced could not rise from its perusal without feeling every illiberal sentiment give way, nor without expressing a most hearty assent to the truth, that no forms, or ceremonies, or services could be devised so suitable to the condition of man, and so well calculated to inspire in the soul, religious feeling, reverence, and awe, as the forms, ceremonies, and services of the Episcopal Church.

Many of your readers, Mr. Editor, have unquestionably read these little works. I need not therefore further speak of them. To those, however, who have not read them, I would recommend an attentive perusal, whether belonging to the same communion with us or not; they will not fail to reap much benefit and to experience much pleasure from their contents. May they be the blessed means of bringing many erring souls to the Redeemer, and of increasing in the Church the number of those, who, like their author, are zealously devoted not only to the promotion of its outward growth and prosperity, but to the increase of its spiritual strength and welfare.—*Episcopal Recorder.* M. S.

New-York, June 9th, 1831.

Domestic and Foreign Missionary Society.—The Rev. Edward Rutledge, and the Rev. George A. Smith, have been appointed members of the Executive Committee of Board of Directors of this Society, in the place of the Rev. Dr. Kemper, and John Andrews, Esq., resigned.—*Episcopal Recorder.*

☞ At the request of a number of respectable individuals, we republish the following letter from George Washington Bassett, Esquire. Mr. B. is a man of high standing in Virginia—his statement may be relied upon with great confidence, and we think his letter should put at rest the project to which he refers.

[*Eds. Cour. & Enq.*

We have been requested to republish the following item of intelligence from the Courier.

THE MOTHER OF WASHINGTON.

Fredericksburg, May 10th, 1831.

To the Editors of the Courier and Enquirer:

Gentlemen,—I observe with some surprise an article in the papers of your city, touching the erection of a monument in this town, in honor of the late Mrs. Washington. Having examined the whole with some attention, and seeing many serious grounds of exception to the proceeding, I must beg leave to present my views very briefly on the subject.

It is proposed to remove the ashes of Mrs. Washington to a Presbyterian Church Edifice, to be erected in this town, and therein raise a monument to her memory.—The first question which arises is, whether this measure is fit and proper in itself. Mrs. Washington, was the mother of "the Father of his Country"—her fame as such is therefore the property of the nation. There would then seem to be a manifest propriety in the nation, or some integral or constituent part thereof, as a state or city, rendering some united and harmonious tribute of respect to the memory of this modern Sempronia, such as grateful nations and communities have in all ages been wont to do towards their illustrious citizens.

A proposition to erect a monument on the spot where these venerated remains now rest (closely adjoining this town) was, I understand, entertained by a respectable portion of its inhabitants some years since, and liberal subscriptions offered, but it failed to be carried into effect from causes unknown to the writer of this article, who was not then (as now) a resident of this vicinage.

If there is, however, an obvious propriety in this mode of effecting this object, it is certainly difficult to discern the fitness of a single religious denomination not constituting a very large proportion even of this small community, taking this thing into their own hands as a matter of particular advantage, and making it the ground of appeal for funds, &c.

As the writer of this however, has no disposition to interfere with any society of people in their endeavors to promote their own laudable objects, he is willing to waive entirely the consideration of this point.

It is in another light that this business seems to him chiefly objectionable. Mrs. Washington was a member of the Protestant Episcopal Church, as are (almost without exception) the great mass of her surviving relatives and connexions. In the communion of that Church she lived and died. Her mortal remains were deposited by her own particular request* in the family burying-ground of her son-in-law, Col. Fielding Lewis, where they now rest by the side of her descendants, relatives, &c. Under these circumstances it is respectfully asked, whether it is fit that her ashes should now be disinterred and forced into a situation which it is known she would not have chosen, had she been consulted whilst living.

But if this process of exhumation could be justified, ought it to take place without the consent of the surviving relations of the deceased? Is there no respect due to their filial and pious veneration for their illustrious ancestor? What then has been done in this respect? Mrs. Washington has but one grandson now living, Major Lawrence Lewis, of Alexandria. She has many great-grand children, some of them in this town and its vicinity, one of them the wife of the writer, and he himself otherwise connected with the family.

Have these been consulted on this subject? No, not one of them. Who then has been applied to? George W. P. Curtis, Esq., of Arlington, a gentleman not connected with the deceased by the ties of consanguinity.—His claim to a due consideration in the business, is not denied, as being by the intermarriage of his grandmother, connected with General Washington, and a member of his family. But is he the only person in the Washington family, who had a claim to this respect? Were her immediate, her lineal descendants to be regarded as having no feelings on this subject, entitled to consideration?

Then as to the manner in which the undertaking has been conducted. There seems to have been in this respect, some objectionable remissness. Was the present "liberal and high-minded proprietor" of the burying ground duly consulted on this subject? He was written to, it seems, by Mr. Curtis, at the instance, as I know, of one of the respectable signers of the memorial. And this was the first intimation that he received of a wish to remove the ashes of Mrs. Washington. But even this letter did not acquaint him with the fact, that the object was to reintomb the remains in the town of Fredericksburgh. So entirely was Mr. Gordon in the dark on this subject, that the inference he drew from Mr. Curtis' letter was, that he, Mr. Curtis, desired to remove the ashes of Mrs. Washington to some "sacred edifice" about to be erected in his own neighborhood. That Mr. Gordon knew all about the matter, Mr. Curtis certainly thought, as is evident from his letter, in which he does not mention the place, where the "sacred edifice" spoken of by him was situated. But it is no less certain, that Mr. Gordon had received no information on the subject, and gave his consent to the removal of the ashes, altogether under the above-mentioned impression, and it is also certain, that the Fredericksburg public received their first knowledge of this design through your paper.

The chief object of this communication is to say, as due to the public under the circumstances of the case, that the relatives of Mrs. Washington will not consent to the removal of her ashes for any such purpose as the one now proposed, and the writer has *good reason* for believing and saying that the respectable proprietor of the burying ground will not agree to their removal in violation of their filial feelings. These know that it was a matter of particular request on the part of the deceased that she should be buried where she now reposes.* For no ordinary purpose therefore can they consent to any measure which in its execution would violate her dying words.

My respect for the highly patriotic and enterprising spirit of the citizens of New-York, which prompts their uniform support and encouragement of every meritorious work, will not permit me to conclude this paper without stating that the purpose of erecting a monument in honor of Mrs. Washington, on or contiguous to the spot where they now lie, has been for some time past entertained by a respectable portion of her relatives and connexions, and that ere this an appeal on their part to the munificence of their fellow citizens had been made but for untoward and unavoidable circumstances protracting their arrangements. I am further authorized in stating, that this mode of accomplishing the desired object, has the concurrent approbation and zealous support of Mr. S. Gordon, the honorable proprietor of the burying ground. Any measures therefore, which have been or may be adopted by our fellow citizens of the United States, and of New-York in particular, will I trust concur in this latter view of the subject, and I have no doubt that the high minded and spirited committee of this place, would agree in merging their particular scheme in this more public and national measure, thereby uniting the views of all.

I am sir, respectfully, your obdt. servant,
George Washington Bassett.

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*It is a fact well known to the family, that Mrs. W. not long before her death, walked with her only daughter, Mrs. Lewis, to the burying-ground, and with her walking stick pointed out the spot where she wished her remains to be interred.

A Prospectus has been issued in Philadelphia for a new daily commercial, political, and literary paper, to be published in that city, by Dr. Howe, the well known Philanthropist, who has done so much in Greece, for the good of that country and the honor of his own.

The London Missionary Society.—The London Missionary Society held its anniversary on Thursday, May 5th, at Exeter Hall, William Alers Hankey, Esq., in the chair. It was an unusually animating meeting. There were not less than 4,000 to 5,000 respectable individuals present. Both the rooms were crowded to excess. The gross receipts of the society amounted to 40,800*l*. Amongst the speakers were the Rev. Peter Jones, a chief of the Chippeway Indians in Canada, the Rev. Edward Rue, a missionary from India, and the Rev. Eustace Carey, also from India. The Rev. Rowland Hill appeared, and was very warmly received. The Rev. J. Angell James made a powerful appeal to the meeting. After the delivery of this address, a collection was made in the hall of upwards of 400*l*.

ACKNOWLEDGMENTS.

The subscriber, as Treasurer of the Green Bay Fund, in this city, begs leave to acknowledge the receipt of the following contribution. Collection in St. Thomas' Church, $66 89.

James Swords,
127 *Broadway.*

The sum of $13 50, was collected in St. Peter's Church, in Perth Amboy, on Sunday last, in aid of the African Colonization Society.

Letters received at the N. Y. Prot. Episcopal Press, during week ending July 8th.

Rev. Bennet Glover—Rev. Lucius Carter—Rev. George Weller—J. W. Ingraham, 2—Reuben T. Thom—H. & F. J. Huntington—Rev. Lucius Smith—Rev. Jackson Kemper—L. H. Young—Alvah Guion.

Books have been sent from the N. Y. P. E. Press since last notice and up to July 8, to the following persons, viz.:—

Stimpson & Clapp, Boston, Mass., 1 parcel, per steamboat President.

Wm. Stavely, Philadelphia, 1 parcel, per U. T. Line.

St. Luke's Church Sunday School, Catskill, care of Mr. Trowbridge, 1 parcel, left at Mr. Van Loans, Coenties Slip, N. Y.

Venerable Archdeacon Wix, care of Messrs. Robinson & Brooking, St. John's, Newfoundland, 1 parcel, per schr. Perseverance.

Samuel Colman, Portland, Me., 1 parcel, per schooner Alert.

J. F. Shores, Portsmouth, N. H., 1 parcel, left at 26 Coenties Slip.

E. Platt, Troy, N. Y., 1 parcel, per towboat Paterson.

C. Skerrett, Albany, N. Y., 1 parcel, per towboat Utica.

Miss Parker, New-Brunswick, N. J., 1 parcel, left at 38 Broad-street, N. Y.

H. & F. J. Huntington, Hartford, Conn., 1 parcel, left at 119 South Street.

C. Curtiss, Hudson; and G. Pynchon, of Great Barrington, Mass., 1 parcel, left at 285 Pearl-street.

Rev. G. A. Shelton, Newton; Rev. S. Johnson, Jamaica; Rev. Wm. H. Lewis, Flushing; all by stage.

J. M. Donnelly, Catskill, N. Y., 1 parcel, per sloop James Monroe.

List of Tracts for sale at the Press.

Tracts, sold at 10 pages for one cent, and to subscribers to the N. Y. Protestant Episcopal Tract Society and its Auxiliaries, at 12 pages for one cent. This branch of religious publications the Trustees propose to issue in as great variety as practicable.

1. On the Duty of Morning and Evening Devotion, 10 pages. 9. The Dairyman's Daughter, (a complete edition,) 36 pages. 16. The Churchman's Profession of his Faith and Practice, 34 pages. 17. The Doctrine of the Trinity. 18 The way of Living by Method and Rule. 19. A Plain Man's Defence of the Church Service, 14 pages. 20. On Episcopacy and Confirmation, 4 pages. 21. An Address to Parents on the subject of Sunday Schools, 4 pages. 22. A Churchman's Reasons for bringing his Children to Baptism; or Arguments in favor of Infant Baptism, 14 pages. 24. Familiar Instructions for the Public Worship of Almighty God, 18 pages. 25. The Old Paths, 14 pages. 26. The Design of the Lord's Supper, 22 pages. 27. The Candidate for Confirmation Instructed, 58 pages. 28. Little Jane the Young Cottager, 46 pages. 30. An Important Discovery, or Temper is Every thing, 18 pages. 32. A Companion to the Book of Common Prayer, 86 pages. 33. The Socinian, a Narrative, 24 pages. 34. A Manual of Family Prayers; by C. J. Blomfield, D. D., 38 pages. 35. An Address to a Youth at School, 10 pages. 36. Leslie's Short and Easy Method with a Deist, 42 pages. 37. The Evidences of Christianity; by Bishop Porteus, 44 pages. 38. On the Sacrament of the Lord's Supper, 2 pages. 39. A Short View of the Church Catechism, 2 pages. 40. On the Reverence required in praying to God, 2 pages. 41. On the Lord's Day, 1 page. 42. An Invitation to prayer, 4 pages. 43. On the duty of Watchfulness, 4 pages. 44. On Christian Unity; by Bishop Seabury, 10 pages. 45. A Treatise on the Nature and Constitution of the Christian Church; by William Stevens, Esq., 18 pages. 46. A Summary of the Subjects of Divine Revelation; being a Letter to a Converted Deist, by Leslie, 26 pages. 47. Episcopacy tested by Scripture, by Bishop H. U. Onderdonk, D. D. 50 pages. 48. A Pastor's Address to his Parishioners on the Season of Lent, 10 pages. 49. Content and Discontent, 10 pages. 50. The two Death-beds, 10 pages. 51. The Blessed Family, 10 pages.

Weller's Tracts.—The following valuable Tracts published by Jasper Harding, Philadelphia, will also be kept for sale by the Press; viz. No. 1. Jones' Essay on the Church; by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz. No. 2. King on the inventions of men in the worship of God, 96 pp. $1 75 per doz. No. 3. Barrow's Doctrine of the Sacraments, 28 pages, 75 cents per doz. No. 4. Taylor on the question, "Why are you a Churchman?" 32pp. $1. per doz. No. 5. Waterland on Regeneration and Justification, 80pages. $1 75 per dozen.

CHANTS.—Just received and for sale at the Press, "Chants, adapted to the service of the Protestant Episcopal Church in the United States—Compiled by John H. Phœbus." Price 25 cents.

Just Published, *The Children's Magazine*, for July, No. 7. Vol. III. Each number contains 24 pages 18mo. with a cover, and engravings. The work is published monthly at the Press, at 25 *cents* per annum. *Contents* of No. 7—Poetry, Sunday Morning, with a Cut; Story about a little boy;—Visit to the State's Prison;—The Prisoner's Hymn;—The Favorite of the Flock, with two Cuts;—Letters of an absent Superintendent, No. VI. The Birthday;—Some reasons why a little child should behave well in Church.

The Family Visiter. No. 19, *Vol. III.* Issued weekly, as above,—in a cap quarto form, convenient for binding—at $1 per annum. Contents of No. 19, Alice Norbury, the good Sister, (*concluded;*)—Pocket Money;—Epistles and Gospels;—Poetry; Whitsuntide Hymn;—Good Examples;—Protestant Episcopal Sunday and Adult School Society of Philadelphia;—Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union;—Commencement of the General Theological Seminary;—Intelligence; Education in Florida;—North-West American Mission, and River Settlements;—Acknowledgment of Donations.

⁂ Subscriptions to these works received at the office of publication, 46 Lumber-Street.

July 2.

NEW PUBLICATION.

Help to Family Instruction and Devotion.—A valuable work for this object, by Bishop Sumner, of Chester, England, is now printing by the New-York Protestant Episcopal Press. It is the first volume of a series of Expository Lectures on the New Testament and includes St. Matthew and St. Mark.—Its form will be that of a duodecimo of about 400 pages.

June 22.

Franklin Institute.
CLASSICAL AND COMMERCIAL BOARDING-SCHOOL,
NEW-ROCHELLE.
JUDAH A. LEE, A.M., & WILLIAM GOODRICKE, *Principals*

Vacancies in this Institution can be filled by early application. Terms as moderate as at any school of the kind in the United States.

Particulars can be ascertained by application to W. W. Holmes, No. 60 William-Street, or to Charles A. Lee, M.D., 119 Bedford-Street, Greenwich Village.

May, 1831.—tf.

(From the Gambier Observer.)

FAREWELL TO AN ANCIENT CHURCH.

Farewell !—thou consecrated dome,
Whence prayer, and chant, and anthem rose ;
Whose walls have given meek Hope a home,
And tearful Penitence repose.

Here, gather'd round their Shepherd-guide,
A flock to the Redeemer dear,
While praise in full responsive tide
Soar'd heavenward, to its native sphere.

Here, at his altar's hallow'd side
Oft was the bond of deathless love,
Seal'd by the kneeling, trembling bride,
Where is that bride ?—perchance, above.

The mother here her infant drew,
Unscathed by sin, or sorrow's rod,
To win the pure, baptismal dew,—
Where is that mother ?—Ask of God.

And duly here have children's train
Bow'd to Instruction's mildest sway,
And were those ceaseless lessons vain ?—
The page of doom alone can say.

Here, many a brow in beauty's prime,
Hath faded like the rose-tinged cloud,
And many a head grown white with time,
That tower'd in manhood's glory proud.

Oh !—if from yon celestial place
Bright bands regard a world like this,
Here many a sainted soul may trace
The birthplace of its endless bliss.

With tenderest recollections fraught,
How do these parting moments swell;
Thou ancient nurse of holy thought,
Dear, venerated fane! farewell! L. H. S.

Hartford, Sunday evening, Dec. 20th, 1829.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP CROES TO THE LATE CONVENTION OF NEW-JERSEY.

At each annual sitting of the Convention of the Church, in the Diocese, it becomes my duty, my brethren, to make a statement to you of the visitations which I have made, during the preceding year, the changes that have taken place, and, generally, of its present welfare.

In the performance of this duty, I inform you, that the first visit I made, since we last assembled in Convention, was to the vacant Church of St. Peter's, at Berkeley. This took place on Friday the 28th of May, 1830, when I performed divine service and preached.

The day succeeding, I visited the newly instituted congregation of St. Paul's Church, at Camden, and on Sunday morning, the 30th of the same month, I officiated in that place. In the afternoon of the same Lord's day, I visited, and officiated at the vacant Church of St. Mary's, Colestown.

On Monday the 31st of May, I made a visit to the few Episcopalians, residing at Pemberton, and was kindly permitted to officiate, both on Monday and Tuesday, in the place of worship belonging to the respectable society of Methodists, at that neat village.

On Wednesday, the 2d of June, I visited St. Andrew's Church, at Mount Holly, and officiated on that and the following evening.

On Saturday the 5th of June, I visited the congregation of St. Michael's Church, at Trenton, then vacant, and on the Sunday succeeding, officiated both morning and afternoon.

On Sunday the 27th of June, I visited St. Peter's Church, at Perth-Amboy, and performed divine service, and preached twice, on that occasion.

On Saturday the 14th of August, 1830, I visited St. Matthew's Church, at Jersey city, with an intention of officiating on the Sunday succeeding, but was prevented by sickness.

On Saturday the 28th of the same month, I again visited that Church, and on Sunday the 29th, I performed divine service both morning and afternoon.

On Wednesday following, September the 1st, I visited Christ Church, Middletown, preached and administered confirmation to three persons.

I visited, also, Christ Church, Shrewsbury, on Thursday, September the 3d, and preached, and administered confirmation to eight persons. On the same day, I likewise instituted the Rev. Harry Finch into the Rectorship of that Church, divine service being performed by the Rev. Clement F. Jones, of the diocese of Maryland.

On the succeeding Lord's day, September 5th, I again officiated in Christ Church, Shrewsbury, in the morning; and in the afternoon, at Christ Church, Middletown.

The day following, I proceeded to Jersey city, with the view of instituting, on Tuesday the 7th of September, the Rev. Dr. Edmund D. Barry, into the Rectorship of St. Matthew's Church, in that city. It was the will, however, of divine providence to permit me to be affected with an afflicting disease on the morning of that day, and thus occasion me to return home without accomplishing my purpose.

The same cause has prevented me from making several of the visits which I have usually made, once in each year; indeed such has been the defective state of my health for the last nine months, that I have been scarcely able to perform any of the active duties of my office.

Although my health had been in some degree affected, at the annual period of the meeting of the Trustees of our General Theological Seminary, in July last: yet, through divine favor, I was enabled to attend to my duties, both as a member of the Board, and as a visiter at the examination of the several classes of the students. As usual, I was well satisfied with their progress, and with the happy prospect which the institution affords us of having, in time, a ministry both ample in number, and high in qualifications.

In the course of our last Conventional year, the removals of ministers from, and reception into, the diocese, have been the following.

The Rev. Frederick Beasley, Jun., a Deacon, lately of the diocese of Pennsylvania, has by a letter dimissory from the Rt. Rev. Dr. White, Bishop of that diocese, been transferred to this, and has been officiating at St. Paul's Church, at Patterson.

The Rev. Frederick Beasley, D. D., a Presbyter of Pennsylvania, and lately Provost of the University of that State, has removed into this diocese, and been elected and instituted Rector of St. Michael's Church, at Trenton.

The Rev. Charles Henry Alden, a Presbyter late of Rhode Island, in the eastern diocese, having removed into this diocese, and presented to me the certificate required by the 4th canon of 1829, he was admitted into it, and is now Principal of a Female Seminary at Princeton.

The Rev. William R. Whittingham, has resigned his charge as Rector of St. Mark's Church, Orange, and removed into the diocese of New-York.

The Rev. John Croes, Jun., a Presbyter of this diocese, having resigned the temporary charge of Trinity Church, at Newark, has been elected an assistant minister of Christ Church, New-Brunswick.

The Rev. Matthew H. Henderson, a Deacon, late of the diocese of New-York, has by a letter dimissory from the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of that Diocese, been transferred to this, and is now officiating at Trinity Church, at Newark.

The Rev. Benjamin Holmes, has resigned his charge as Rector of St. Peter's Church, at Morristown, and has now charge of St. Mark's Church, at Orange, as Rector elect.

The Rev. Hewlet R. Peters, a Deacon late of the diocese of New-York, has, by a letter dimissory from the Rt. Rev. the Bishop of that diocese, been transferred to this, and is now officiating at St. Peter's Church, Morristown.

There have been four institutions in the diocese during the past year, viz: that of the Rev. Harry Finch, into the Rectorship of Christ Church, Shrewsbury; that of the Rev. Frederick Beasley, D. D., into the Rectorship of St. Michael's Church, Trenton; that of the Rev. Edmund D. Barry, D. D., into the Rectorship of St. Matthew's Church, Jersey-city; and that of the Rev. Birdsey G. Noble, into the Rectorship of St. John's Church, Elizabethtown.

There are three candidates for holy orders, in the diocese.

It is pleasing to reflect, from the statement thus made, that, through the blessing of the Great Head of the Church, our little Zion has suffered no decline, since we last assembled in Convention. On the contrary the number of ministers belonging to the diocese has increased from eighteen to twenty-one, which is more than it ever had before, since its establishment. It has also a candidate for holy orders, regularly officiating as a lay reader, in two Churches. I regret, however, to say, that there are two or three small congregations still wholly vacant, partly in consequence of the small means they can furnish towards the support of a missionary; and partly from the difficulty of obtaining one. This difficulty, however, it is to be hoped, will soon be removed.

With respect to the several funds belonging to the Church in this diocese, or in any way connected with it, they are still increasing, and promise the most beneficial results.

If we look also to the state of our Church, as it exists throughout the United States, of which the Church in this diocese is but a small part, we shall find its prosperity continually increasing. It has, however, within the last year, seriously been interrupted by an event in no common degree painful and discouraging; an event, which not only overwhelmed with grief and regret, the Church of a neighboring diocese; but indeed extended through our whole communion.

It was to be expected, that whenever a Bishop of such distinguished piety, talents, and usefulness, as the late Bishop Hobart, should be removed from the scene of his extensive, and indefatigable labors; the Church, more particularly under his care would manifest, in the strongest terms, and with the liveliest emotions, the great loss they had sustained; but seldom has it occurred, that so deep and so general a grief has been shown, as that which actually took place on that mournful, that afflictive event. Nothing could so powerfully exhibit the high sense entertained of his talents, piety, and zeal, and of the immense loss sustained by the Church in his death, as the almost universal burst of grief and sorrow, that broke forth on the occasion.—Measures, however, were put into operation, as soon as this afflictive event would permit, to supply that large and distinguished diocese, with an ecclesiastical head. The result has been, I am happy to say, very auspicious. A worthy and competent successor to Bishop Hobart, the Rev. Benjamin T. Onderdonk, D. D., has been elected, and with a harmony and Christian spirit, which do great credit to the Church in that diocese.

It gives me great pleasure also to inform you, that the vacancy in the Episcopate of the diocese of Maryland, occasioned by the much lamented death of the Rt. Rev. Dr. Kemp, has been filled by the election and consecration to that office, of the Rev. William H. Stone, D. D. for many years a very respectable Presbyter of that diocese.

Committing our Church and her all important concerns to the protection and care of that Gracious and Divine Being, who has declared, that he will be with the ministers of his own appointment, to the end of the world; and that the gates of hell shall not prevail against his Church; may we not with holy confidence look forward to a continuance of her prosperity both temporal and spiritual, as well with respect to the small vineyard which we cultivate, as to that extensive field, of which ours is comparatively but a small part ? John Croes.

Spotswood, May 25th, 1831.

REVIEWS.

BISHOP HOBART.

After reading Dr. Rudd's affecting account of our departed friend's sentiments and character, and the truly satisfactory memorials of his last hours, we have no heart to go back to subjects of controversy, or to agitate the many points of discussion which might naturally occur to our minds in connexion with the reminiscences of his life and writings. We fully accord with his great maxim, "Evangelical piety and apostolical order;" though, on some of the particulars arising out of it, we were accustomed to hold with him a not unfriendly controversy. Among his numerous publications, one of his earliest, and, as we think, one of his best, now lies before us; his Companion to the Altar. It was published in 1804; and the author had then fully imbibed those views, both of doctrine and discipline, which he maintained through life. His great object, he said, was "to keep in view two principles—that we are saved from the guilt and dominion of sin by the Divine merits and grace of a Redeemer, and that the merits and grace, of this Redeemer are applied to the soul of the believer in the devout and humble participation of the ordinances of the Church, administered by a priesthood who derive their authority by regular transmission from Christ, the Divine Head of the Church, and the source of all the power in it." The same sentiments are inculcated in nearly his last publication, "The High-Churchman Vindicated." Bishop Hobart was much attached to several of the writers of the non-juring school, and in general, to the more devout class of high-church divines. He professes, in his Companion to the Altar, to wish to imitate the tender fervor of Hickes and Stanhope, and of Bishops Andrews, Taylor, Kenn, Hall, Wilson, and Horne; and laments that the heart and affections are not more appealed to by devotional writers; and that to be fervid, is condemned as being visionary. He would imitate, he says, "the devotional strains of the sweet Psalmist of Israel, which breathe the rapturous spirit of those celestial courts to which they are designed to lead the soul." As the book is in our hands, we will copy, almost casually, a few sentences indicative of the writer's feeling at that early period of his life and ministry. We take them from the chapter on self-examination.—After speaking of his constant theme, the privilege of church membership as the authorized channel of covenanted mercy, he proceeds:

"Have I frequently contemplated, with deep humiliation, the state of depravity and guilt in which man is sunk, while destitute of an interest in the merits of a Saviour? Have I reviewed, with lively compunction, the transgressions which have defiled my conscience? In the bitterness of my spirit, have I acknowledged the justice of God in my condemnation? Have I humbly and fervently adored the fulness of his grace and mercy in providing for me the means of redemption through Jesus Christ? Awakened to a lively sense of my sins, have I fled, with earnest supplication, to the throne of my Almighty Judge, and reverently presented there, as the only plea of my forgiveness, the meritorious blood of my Redeemer? Has faith opened to me the fulness and sufficiency of my Saviour's merits, and conveyed to my troubled conscience rest and peace? Have I experienced the power of Divine grace, in awakening my sensibility to the evil and guilt of sin, to the excellence and rewards of holiness; and in exciting the resolution to renounce all the dictates of my corrupt nature, and to devote myself to my God and Saviour, in the services of a holy life? Am I sincerely desirous, and always ready to partake of the holy eucharist, thereby to commemorate the dying love of my Redeemer; to testify my communion with his Church and people; to plead before God, for the pardon of my sins, the all-prevailing merits of his cross and passion; and to refresh and strengthen my soul with his most precious body and blood? Am I diligent and faithful in all the exercises and duties of the Christian life? Am I uniform and sincere in the duties of private meditation and prayer; in all those pious exercises which have a tendency to strengthen the reign of grace in my heart? Are the services of God's sanctuary the source of my most exalted pleasures? Do I with constant and holy desire wait in his sacred courts, that I may taste his goodness, and experience his satisfying joys? Sensible of my own weakness, and of the dominion of sin in my heart, do I earnestly implore the grace of God, and constantly rely on the powerful agency of the Holy Spirit, to sanctify my soul—to guide, quicken, and preserve me in my Christian course? In reliance on the aids of this Holy Spirit, do I daily endeavor to weaken and subdue my sinful passions—to strengthen and exalt the holy graces of my soul? Does my humility become more deep, my love to God more fervent, my zeal and delight in his service more exalted, my faith in my Saviour more uniform and supreme? Does my soul glow with gratitude to God, my almighty Maker and Benefactor, Father and Friend, for the manifold mercies of life; and, above all, for the *unspeakable* gift of his Son Jesus Christ, for the inestimable blessing of redeeming love?"

Among his other literary labors, was the republication of Bishop Mant and Dr. D'Oyley's Family Bible, with additional notes; chiefly with a view to supply what he considered a lamentable defect in that work, the want of devotional matter apt to affect the soul of the reader with a deep sense of its native guilt and wretchedness, and to raise it to humble faith, to adoring gratitude, and to heavenly contemplation and communion with God. Among the writers whose names, passed over in the original work, he introduced into the reprint, was the venerable commentator Scott; and though the writings of that author were certainly not exactly to his taste, he more than once expressed to us, in warm terms, his disapprobation of the party spirit which could introduce some names of little note or value, and invidiously omit all mention of the largest and most complete doctrinal, critical, and practical commentary in the English language, from the pen of a clergyman, and upon which the readers of commentators in Great Britain and America, have not grudged to spend, we believe, some hundreds of thousands of pounds. But, whose ever names are omitted or introduced, the want of a sufficient portion of directly devotional matter in a Family Bible, is so serious a defect, that we hope, even yet, in some future edition, it may be supplied.

We shall not detain our readers with a detail of the numerous posthumous testimonies of respect and affection which have been paid to his memory, not the least pleasing of which, is a highly liberal and honorable provision which has been made for his widow and family. This mark of attachment is the more appropriate, on account of the singularly generous and disinterested character of Bishop Hobart. Never was there a man less selfish and money-loving: what the world calls the mean and sordid vices—for in the eye of God, pride and ambition are vices also—were utterly alien to his character: and if, in their place, he had by nature some lofty aspirings, we trust that Divine grace had subjugated them, in heart as in act, to far more glorious purposes than self-exaltation. Under his fostering care, the clergy and lay-members of his large and important diocese had multiplied fourfold; and institutions had been planted by his hand, or grown up under his eye, for the education of ministers, the circulation of the Bible, Prayer-Books, and Tracts, and the promotion of Christian Missions, both foreign and domestic. May the blessing of the great Head of the Church rest upon these institutions, and upon the whole pale of the American episcopate; and oh, if our brethren in the West will listen to us in the East, let them avoid as a canker, the party spirit and ungodly contentions, which have so often rent infant Churches, and strive together in purity and peace for the faith of the Gospel.—*Christian Observer.*

VOCAL MUSIC.

Milton, in his *Tractate of Education*, enumerates both vocal and instrumental music among the exercises proper to be introduced into schools. "The time for convenient rest before meat," he remarks, "may both with profit and delight be taken up in recreating and composing the travailed spirits of the scholars, with the solemn and divine harmonies of music, heard or learned: either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, moral, or civil ditties—which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, and smooth and make them gentle from rustic harshness and distempered passions. The like, also, would not be inexpedient after meat, to assist and cherish nature in her first concoction, and send their minds back to study in good tune and satisfaction."

This opinion, which receives the sanction of many names equally celebrated with that of Milton, has been carried into practice in several parts of Europe. In Germany and Switzerland, especially, music constitutes almost invariably a branch of the most improved systems of education; and if any weight is to be placed upon the testimony of the writers of those countries, and that of disinterested travellers, the good effects which have resulted from it have been very considerable. The importance and practicability of making music in this country, also, a part of ordinary education, have been recently urged upon our citizens by Mr. Woodbridge, in an address delivered before the American Institute of Instruction at Boston, and repeated a short time since in this city.*

"Music," remarks the lecturer, "is highly useful as a means of refreshing the weary mind, and is, perhaps, the only employment which leaves the intellect in complete repose. On this account it is peculiarly important to literary men. A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men, asked me, 'What amusements have your literary men in America?' As you will readily imagine, I was only able to answer—*None.* He expressed his astonishment, and added, 'No wonder they are sick, and die of study.' He informed me that he spent a stated portion of the day in recreations, of which instrumental and vocal music were an essential part, and thought he could not live without the relief which they gave his mind.

"Vocal music is also very useful, by its direct effect on the constitution. It was the opinion of Dr. Rush that young ladies especially, who by the custom of society are debarred from many kinds of salubrious exercise, should cultivate singing, not only as an accomplishment, but as a means of preserving health. He particularly insists that it should never be neglected in the education of females; and states, that besides its salutary operation in enabling them to soothe the cares of domestic life, and quiet sorrow by the united assistance of the sound and sentiment of a properly chosen song, it has a still more direct and important effect. 'I here introduce a fact,' he remarks, 'which has been suggested to me by my profession; and that is, that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them.'"

We have omitted that part of the quotation from Dr. Rush, in which he speaks of persons "strongly predisposed to consumption," being restored to health by the exercise of the lungs in singing. There can be no doubt that the frequent prudent use of the lungs in singing, or reading aloud, when commenced early in life, and regularly persisted in, will have a beneficial influence upon the health of these organs. But long continued or violent exertions of the voice, frequently repeated, are injurious to the lungs; they are so, especially, in those individuals in whom a commencing infirmity of the chest has manifested itself. Even singing, or reading aloud, should be practised with great caution, or entirely laid aside by those in whom an occasional spitting of blood, or a short dry cough, and accelerated respiration, indicate already the presence of disease. The safety of individuals thus circumstanced, is not a little enhanced by guarding the lungs from all unnecessary exertion.

"As the mere expression and excitement of cheerfulness, music is a precious gift of God; and it should be used as a means of enjoyment, that it may lead us on to devotion. The ear, as well as the eye, is made the inlet of pleasure, that we may first enjoy it, and then, by learning its value, be made thankful to Him who bestows it. The late President Dwight observed, 'The great end of God in the creation is to make men happy, and he that makes a little child happier for half an hour, is so far a fellow-worker with God.'—Could music be introduced into common schools, would it not make many little hearts leap with joy? For this purpose, however, the words and the music must be of the proper character."

A specimen of the class of hymns used by the German children and youth is next given, together with suitable notations.

Were we to furnish children with such a means of amusement, the lecturer believes that we should divert them from others of doubtful or injurious character.

"Could we give our young men such a means of excitement, by music appropriate to their age and feelings, we should diminish the temptation of resorting to stimulating liquors, or other questionable means of producing cheerfulness. I have known and visited a village in Switzerland, where a set of drinking, disorderly young men were led, by the cultivation of music among them, to an entire reformation, which was regarded with as much surprise as the change in regard to temperance in our own country. I have seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking; and spend their time in singing songs and hymns, adapted to improve the mind and elevate the heart, instead of the profane or indecent conversation, or noisy clamor which is generally heard on such occasions.

"Plato says, 'Bodily exercise is the sister of pure and simple music; and as exercise imparts health to the body, so music imparts the power of self-government to the soul.' In accordance with this sentiment, I am convinced that it has no small influence on school discipline. I was struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their masters, will be more disposed to be kind to the one, and obedient to the other.

"In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule. All must act together, and move in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

"But we cannot give music its full influence without combining it with words. It has in this way been made the handmaid of vice, and the companion of depravity, and its influence has been fearful. It should be converted to better use. 'Let me make the ballads of a nation, and you may make their laws,' said one who was well acquainted with human nature. The maxim is one of obvious soundness. The law is but seen in shadow, and its threatenings heard as distant thunder. Even the pulpit brings forth its instructions only weekly; and the preacher often writes upon a sand beach, from which the returning tides of the business of the week speedily efface almost every vestige of his instructions. But the ballad is fixed in the memory by the association of rhyme and sound: it is constantly brought home to the heart by the sweet influence of melody: and while the law is out of view, and the sermon forgotten, it repeats and reiterates its expressions until it penetrates the hardest heart, and fastens itself in its strongest feelings."

Music is confessedly an innocent and delightful amusement, and to a certain extent exerts a decidedly beneficial influence over the mind and feelings. They, however, whose time is so fully occupied by the serious duties of life as to allow but a short period of the day for relaxation, must be careful in the cultivation of music, lest what they at first resorted to as an agreeable amusement for their leisure moments, engross in the end too much of their attention, or even becomes their chief pursuit. "It has happened," says Berhenhout,* "that music, which was at first admitted as a handmaid to study, became her mistress; nay, the servant has sometimes been so insolent as to turn her mistress out of doors." Music, whether vocal or instrumental, is, we admit, a far better relaxation from study, business, or the cares of the world, than mere idleness; but it must, also, be recollected, that they who, for the principal part of the day, are confined to studious, sedentary, or anxious occupations, require, during their periods of relaxation, *pure air and active exercise*, both of which are very apt to be neglected, when the time which should be devoted to them is occupied with music.—*Journal of Health.*

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* A Lecture on Vocal Music, as a Branch of Common Education; delivered in the Representatives' Hall, Boston, August 4, 1830, before the American Institute of Instruction. By William C. Woodbridge. Boston. Hilliard, Gray, Little & Wilkins. 1831. pp. 26.

* Letters to his son at the University.

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